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SOCIAL TRANSFORMATIONS

WROUGHT BY

CHRISTIANITY IN CHINA

By

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# THE SOCIAL TRANSFORMATIONS WROUGHT BY CHRISTIANITY IN CHINA

## Chapter 1

### The Social Gospel of Jesus

In his book entitled 'Human Nature and Its Remaking'<sup>1</sup> Professor Hocking says that human character is largely due to its environment. This may mean either that character is moulded by its environment or produced by the reaction of human nature against its environment. The world would not have the teachings of Buddha, Confucius, and Zoroaster, had these men not been disgusted with the evils of their respective times. In the same manner was produced the social teaching of Jesus who felt afflicted at the evil conditions of his time.

#### 1. His Teaching Concerning the Economic Condition.

Jesus was a man of the country, reared in Nazareth, a little and unimportant Galilean town. He was country-minded. The commonest incidents of village and country life had for him the highest significance. In the fall-bird, the blooming flower, the sower broadcasting his seed, the shepherd seeking his sheep, the poor woman hunting her coin, he saw the deepest meanings.

Being a carpenter he was merely a simple, country working man. After the death of Joseph he was evidently the head of the house and charged with the responsibilities of a father. He knew both the work and the worries of a

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1. Human Nature and Its Remaking, p. 2.



laboring man's life, the pinch of poverty, the haunting fear of unemployment, the long anxiety of years of drought, the insolence of the wealthy employer, the callous heartlessness of the successful merchant. His living was earned by hard, rough labor. His sympathies would naturally lie with simple, hard-working people and with unostentatious ways of living.

It was this sympathy with the poor that made him denounce wealth:

"A man's life is not in having a superabundance from his possessions."<sup>2</sup>

"How hard it is for those that have property to get into the kingdom of God! ..... It is easier for a camel to pass through the eye of a needle than for a rich man to get into the kingdom of God."<sup>3</sup>

"Do not store up treasures for yourselves on earth."<sup>4</sup>

"Sell your property and give alms."<sup>5</sup>

"You cannot be a slave to God and to Mammon."<sup>6</sup>

Jesus had not a bias against the rich. He was as ready to answer the request of the centurion as to listen to the cry of the blind beggar. He healed Jairus' daughter as gladly as the poor, unclean woman on the street. He accepted an invitation to the house of the rich Pharisee just as graciously as to that of Levi. He did not even regard wealth as the unpardonable sin, but he did agree with the Psalms and the apocalypses in thinking it wholly evil in its effects upon the person who maintained his hold upon

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2 Lk. 12.15.      3. Mk. 10.23,25.      4. Mt. 6.19.  
5. Lk. 12.33.      6. Mt. 6.24 -- Lk. 16.13.





it. He doubtless believed that it was almost invariably wickedly acquired and wickedly used.

However, Jesus did not demand poverty as a qualification for entering the kingdom of God. He was not an ascetic; he worshipped poverty as little as Mammon. He said to the rich, "Do not store up for yourselves treasures on earth.. .... You cannot be slaves to both God and Mammon." Then he turned to the poor with equally pertinent advice: "Do not be anxious about the way you live, about food and drink and clothing."<sup>1</sup> The rich man's heart is lost in his treasures, the poor man's heart is lost in his worries. One is as far from the Christian spirit as the other.

Jesus said, "Seek first God's kingdom."<sup>2</sup> This statement indicates that he demanded of both the rich and poor a devotion to worthier ends than the pursuit of material well-being. In a really Christian society there would be no occasion for any man to worry about food and clothing and shelter. The world produces enough for the wants of every living being, and wisely directed industry would increase its productivity tenfold. Humanity is rich, men are poor. The vital difference between Christianity and socialism lies in the fact that the former approaches the social problem from within, and the latter is endeavoring to solve it from without. Socialism seeks to attain the new society without the new man. The socialist would transform man's environment, hoping that this would work a change in man himself; Jesus would transform man, and leave him to deal with his environment. But while

1. Mt. 6.31.

2. Mt. 6.33.



Jesus has the one method and socialism another, they are neither contradictory nor mutually exclusive, but rather complementary. It is true, according to socialism, that the spiritual life of society depends upon the material production of society, but it is equally true that the material production of society -- in amount and kind -- depends upon its spiritual life, upon its morale and its co-operative capacity. There is interdependence; neither spiritual life nor material production is cause alone; each operates constantly as both cause and effect. "I am not a Christian," said Bernard Shaw, a prominent socialist, "any more than Pilate was.....But I am ready to admit, after studying the world of human misery for sixty years, that I see no way out of the world's troubles but the way Jesus would have found, had he undertaken the work of a modern practical statesman."

The main challenge to the ethic of Jesus to-day lies in the new working philosophy of life -- the harmony between self-interest (freedom for money-making) and the common welfare. How can the teaching of the Nazarene work in a world which is actuated by this manner of thinking -- self-interest? The morality of Jesus is a social morality. Certainly the idea of the kingdom of God, whether viewed as an apocalyptic future event or as a gradual present development, involves community living; it is an organized common wealth. Like all creative religious leaders, Jesus particularly and emphatically warns men against the acquisitive spirit as the greatest menace to human development. By his precepts

1. Christian Century, Jan. 19, 1929.





the individual, instead of letting his self-interest go, is to restrain his egotism and harness it to the needs of others. The strong -- he himself giving the supreme example -- is to be servant, not ruler. Instead of society finding its well-being through its constituent individuals pursuing their self-interest, the individual is to find his realization through the conscious service of others and thus society is to be fashioned indissolubly by mutual aid. In short, Jesus demands that wealth should not be sought for fulfilling selfish ends but for the service of others. In refusing this teaching of Jesus we are not rejecting some day dream, we are turning our backs upon the long evolution of mutual aid and our eyes away from the persistent vision of a just and fraternal world.

## 2. His teaching concerning social relationships.

The teaching of Jesus regarding the kingdom of God struck at every form of privilege. There was no longer a privilege of birth: men did not become members of the Kingdom by descent from Abraham, but by a transformation of character, a new birth of the spirit. There was no privilege of wealth and social position: all members of the Kingdom became brothers, with equal rights and equal duties. There was no privilege of priesthood: every man could go direct in prayer to his Father, and worship God in spirit. There was no privilege of learning: the Pharisees who knew the law were no better than the common people whom they despised,

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possibly not so good as they. Renan exaggerates little, if at all, when he says, "A great social revolution, in which distinctions of rank would be dissolved, in which all authority in the world would be humiliated, was his dream."<sup>1</sup>

We see in the teaching of Jesus a message that was not Jewish, not national, not racial, but universal. This element is apparent in many single sayings, as well as in much of the parabolic teaching, like the Great Supper, the marriage of the king's son, the wicked husbandmen. It is even more manifested in his conduct. He never turned away a gentile: the Samaritan woman, and the leper of the same race, the servant of the centurion, the daughter of the Canaanitish woman, appealed not in vain to his sympathy. Who is my neighbour? asked the lawyer. And in the parable of the Good Samaritan, Jesus made answer, "Any body who needs you; any body whom you can help."<sup>2</sup> In brief, Jesus mixed with all kinds of people and denounced superiority because of birth, race, nationality, and position. "The Son of man came not to be ministered unto, but to minister."<sup>3</sup> Many a follower of Jesus has given his life for his fellows, in the spirit of his Master, and the impulse to do this is inseparable from Christianity. Jesus revealed the Fatherhood of God, and seeing in God their Father in heaven his disciples must see in every man their brother on earth.

3. His religious teaching. Jesus' religious teaching goes hand in hand with ethics. My Professor George Tolover Tolson says in his book entitled 'The Renaissance of Jesus, "The truest kind of divine service is the blend-

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1. Henry C. Vedder, Socialism and the Ethics of Jesus, p. 349.  
2. Lk. 10.37. 3. Mt. 20.28.



ing of ethics and religion in the relief of human needs (cf. the parable of the sheep and the goats)."<sup>1</sup> Jesus teaches that there is only one God, the Father of mankind. That God is our Father, that this is God's world, that we are all God's sons, bound by the tie of brotherhood into one great family -- these are the corner-stones on which all the social teachings of Jesus rest. His social ideal may be summed up by saying that his aim was to make all men brothers, by making them consciously sons of God; and that his firm conviction was, that only by brotherly love, thus implanted and sustained in human hearts, can the problems of society be solved.

The result of the principle of love -- brotherly love in human conduct Jesus uniformly calls "righteousness". Jesus contradicts the Jewish ideal of righteousness: that outward ritual, formal piety, constituted conduct that would win the favorable verdict of God. The righteousness of his disciples must exceed the righteousness of the scribes and Pharisees, because it must take account of the spirit of religious and ethical precepts, not of their mere letter. The first part of the Sermon on the Mount is mainly given to teaching the righteousness (right relation) toward God; in the second part the manward side of righteousness is expounded, and from the same point of view: it must be genuine, not formal.<sup>2</sup>

Jesus aimed in his religious teaching not merely to

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1. The Renaissance of Jesus, p. 203.

2. Mt. 5-7.





change conduct, but to transform character. The pure soul of Jesus loathed the Pharisee who could practice iniquity toward the poor six days of the week, and on the seventh make long prayers and prate of righteousness. Those Christian Pharisees to-day believe that they can cheat their fellows and make it right with God by building a church or hospital or endowing a college. Against this falsehood of Pharisaism or hypocrisy Jesus presents a practical maxim that should control all conduct of man towards his fellows, "All things therefore whatsoever ye would that men should do to you, even so do ye to them."<sup>1</sup>

Jesus' religion is characterized by the spirit of the religion taught by the prophets. Take, for example, Isaiah. His earlier prophecies are unsparing in their condemnation of the political and social evils of the time, and predict the imminent and irremediable ruin of both Israel and Judah. The teaching of Jesus found in the Sermon on the Mount indicates the social evils of his time. One will find in the Sermon that Jesus denounces among other evils the hypocrisy and pretense of the Pharisees and scribes in that they taught the 'commandments' but did not 'do them'; exhorts not to kill, to commit adultery, and to swear, but to suffer wrong, to love even our enemies, and to labor after perfectness; teaches not to let the giving of alms be known, the prayer be seen, and the fast be done with a sad countenance unto man but unto God, -- in short, not to have the

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1. Mt. 7.12.





self-glorifying spirit; and warns the rich who were discontented, luxurious, and planned to tear down their barns and build greater.

As to the political evil of Jesus' time, my Professor Chester Charlton McCown in his book entitled,

'The Genesis of the Social Gospel,' says, "As it was the fashion for the robber barons of the middle ages to build monastries and endow cathedrals, so it was the custom in Jesus' day to beautify cities with imposing theatres and forums, to restore ruined temples, and to erect sumptuous baths where the rich might disport themselves in forgetfulness of the toiling slaves and degraded freemen whose labor made such magnificence possible."<sup>1</sup>

Isaiah's God indig-  
nantly rejects the sacrifices and all the pompous worship which are offered him in his temple in Jerusalem (Isa. 1: 10-17).

That the will of God is wholly moral is the fundamental doctrine of Isaiah's prophecy.

For worship God cares nothing at all; for justice, fairness, and goodness between man and man He cares everything.

God is not capable of being bribed by offerings, or flattered with psalms, or wheedled with prayers.

God will listen to no intercession; nothing but complete reformation and reparation will he call repentance.

Jesus' religion is of the same spirit as indicated by his exhortation to leave the gift at the altar and become reconciled "to thy brother and then come and offer thy gift,"<sup>2</sup> and by his twice refer-<sup>3</sup>ring to the saying, "I will have mercy and not sacrifice."

1. The Genesis of the Social Gospel, p. 341.

2. Mt. 5.24.

3. Hos. 6.6; Mt. 9.13; 12.7



Indeed, Jesus' religion like that of the prophets is supremely an ethical one.

While Jesus' God is the God of the Jews, he presents a new and startling conception of God. He conceives of God as one who is personal and imminent. Says T. R. Glover, "Personal as the Hebrew prophets have made God, none of them dreamed of a God so intensely real, so boundlessly personal, so amazingly akin to man." "The one thing," says Henry C. Vedder, "that was never absent from the thought of Jesus was his consciousness of God; and the one thing that cannot be eliminated from his teaching is the sentiments of dependence, of duty, of gratitude, of devotion toward that Soul of things known to us as the perfection of unity, power, wisdom, love, and law." Who had ever thought of God's concern and love for the sinner who needed him the more, even as the sick needed the physician? How marvelously is this portrayed in the parable of the prodigal son -- one of the world's most beautiful pieces of literature; and in that haunting little pastorate, the parable of the ninety and nine! Jesus' longing love for the sinner, even for the publican and the harlot, was but a corollary of God's love. Indeed, "Jesus' religion," says my Professor Tolson, "is a life lived up to the implications of love of God and man."

4. His conception of Humility. My Professor McCown has in this connection made an excellent biblical

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1. Jesus in the Experience of Man, p. 101. 2. Socialism and the Ethics of Jesus, p. 342. 3. The Renaissance of Jesus, p. 205.





exegesis: "The other word applied to Jesus in Matthew 11.29, rattelvos, usually has unpleasant or derogatory connotations in Greek literature. It is applied to one who is "low", "mean," "servile," "humiliated," or "of low rank," "lowly." In the Septuagint it translates Hebrew words that mean merely "poor," "of lowly station," "afflicted," or "humble." In the language of the Septuagint, which is normative for the New Testament writers, the word has none of the evil suggestions that surround it in Greek writers, just because the Hebrews had an entirely different attitude toward all the poorer classes. Jesus, then, according to Matthew 11.28f. is kindly, or gentle, not severe and exacting like the scribes; he is modest, unassuming, and approachable, not haughty and scornful, as men in positions of authority are wont to be."<sup>1</sup>

The personality of Jesus is a never-fading proof that his "meek" means gentle, mild, modest, reasonable, humane, not meek in the sense of servility. His acts and words, his flouting of conventional social and religious standards, his fierce invectives against the scribes and Pharisees, his cleansing of the Temple, all this proves him to have been no effeminate weakling, mildly sorrowful but helplessly ineffective in the presence of evil. It is true that his sayings regarding non-resistance and suffering for the right clearly indicate that he did not believe in fighting as the proper way to settle disputes. His attitude toward law and his teachings regarding the inwardness of religion warrent the conclusion that there

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1. The Genesis of the Social Gospel, p. 347.





was no place for force in his plan of action. Now the opposite of external force is not passivity, but inward, spiritual force. Jesus' actions and words indicate plainly enough that he was militant and aggressive in his attacks on social wrong. He shows neither fear nor mercy in his excoriation of wrong-doer. For him "lowliness," "humility," did not mean either weakness or servility.

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## Chapter 2.

### SOCIAL CONDITIONS IN CHINA WHEN CHRISTIANITY BEGAN TO EXERT AN INFLUENCE

#### The Religious Condition

When a religion comes to a place it is inescapable that it has to fight its way through obstacles in the forms of local religious beliefs, customs, and social practices. The same is true with Christianity in China. China is an old country and naturally has her own religions, conventions, and characteristics. Christianity has to face these elements intelligently before it can secure the acceptance of the Chinese people.

1. So far as religion is concerned Christianity has to face Confucianism, Taoism, Buddhism, and the popular forms of religion -- nature worship and men deified.

Especially with Confucianism Christianity should deal carefully, because it is really the basic religion of the Chinese people and exerts a tremendous influence over their conduct. The teaching of Confucius is closely similar to that of Jesus, and I consider it worth while to analyze it along with that of Jesus.

#### (1) The personality of Confucius and Jesus.

a. Fond of study. Confucius was exceedingly fond of learning. This is shown by his sayings: "If a man in the morning hear the right way, he may die in the evening without regret."<sup>1</sup> -- "In a hamlet of ten families, there may

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1. Confucian Analects, IV:8





be found one honorable and sincere as I am, but not so fond of learning." <sup>1</sup> -- "The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied; -- which one of these things belongs to me?" <sup>2</sup> -- "If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults." <sup>3</sup> -- "I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there." <sup>4</sup> -- "I am a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on." <sup>5</sup> -- "Learn as if you would not reach your object, and always fearing also lest you should lose it." <sup>6</sup> -- "I have been the whole day without eating, and the whole night without sleeping:- occupied with thinking. It was of no use. The better plan is to learn." <sup>7</sup> -- "There is the love of being benevolent without the love of learning; -- the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning; -- the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning; -- the beclouding here leads to an injurious disregard of consequences. There is the love of straight-forwardness without the love of learning; -- the beclouding here leads to rudeness. There is the love of boldness without the love of learning; -- the beclouding here leads to insubordination. There is the

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1. Con. Analects, V:27; 2. VII:2; 3. vii:16; 4. vii:19; 5. vii:18; 6. viii:17; 7. xv:30.



love of firmness without the love of learning; -- the be-  
clouding here leads to extravagant conduct."

Now Jesus had the same propensity toward knowledge as shown in the case of his "sitting" while a mere child of twelve years of age "in the midst of the doctors, both hearing and asking them questions" (Luke 2:46).

b. Filial. Confucius was a very filial son. He mourned for three years after the death of his mother. Jesus was a filial son too. Luke 2:51 tells that he came to Nazareth and was subject unto his parents. John 19:26 tells that at his dying he commendeth his mother to his beloved disciple, John.

c. Commiserative. Confucius was a very sympathetic and compassionate man. When he was eating by the side of a mourner, he never ate to the full. He did not sing on the same day in which he had been weeping. Jesus was not less so. He raiseth the dead, cleanseth the lepers, and healeth the sick.

d. Kind. Confucius' kind nature can be easily seen by looking at his attitude towards his students. Once he went to see Po-niu who was laid up of leprosy, and taking hold of his hand through the window he said, "It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness!" At the death of Yen Yuan, his most favorite student, he was deeply grieved and said, "Alas! Heaven is destroying me! Heaven is destroying me!" He was also kind to animals. He angled, -- but did not use a net. He shot, -- but not at birds





perching.

Jesus went farther than Confucius in the matter of kindness: he extended his kindness to sinners and even to his enemies at his cross.

e. Humble. Confucius' humble character can be seen in many places of the book of Lun Yu. For instance, once he asked Tsze-kung, "Which do you consider superior, yourself or Hui? Tsze-kung replied, 'How dare I compare myself with Hui? Hui hears one point and knows all about a subject; whereas I hear one point and know only the second.'" Confucius said, "You are not equal to him. I grant you, you are not equal to him, nor am I."<sup>1</sup>

Jesus was more characterized by humility. When his disciples were disputing among themselves, who should be the greatest, Jesus said unto them, "If any man desire to be first, the same shall be last of all, and servant of all." In Luke 14:7-12 he says, "Whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." In John 13:1-15 we see him washing his disciples' feet and hear him saying, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

f. Against hypocrisy. Confucius said, "The superior man seeks virtue for the sake of virtue, not as a means of getting food."<sup>2</sup> From this we can infer that he would not do a thing with a view of getting mere fame and praise. Jesus bitterly hated the hypocrites and oftenest

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1. Con. Analects, v:8.

2. xv:31.





poured forth the lightnings of his scorn upon the scribes and pharisees. He often repeated his pitiless saying, "Woe unto you, scribes and Pharisees, hypocrites."<sup>1</sup>

g. High-minded. Confucius was a man of self-esteem and self-possession. Once he said of himself, "With coarse rice to eat, with water to drink, and my bended arm for a pillow; -- I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud."<sup>2</sup>

Like Confucius, Jesus was poor. Did he not say, "A fox has cave, a bird a nest, but the Son of man has not a place to live in?"<sup>3</sup> But never did poverty once drive him to mean acts, as it often does a low-minded fellow.

h. Resolute. Confucius was a man of resolution and firmness. At the Treaty of Ga Go he was the ambassador of Lu and through his resolute decision he succeeded in defending the integrity of his own state. In reforming the government of his own state and putting it into order, he was so bold as to kill Siu Cing Mao, at that time the most powerful minister of his state. Concerning Hwan Tui's persecution he said, "Heaven produced the virtue that is in me. Hwan Tui -- what can he do to me?"<sup>4</sup> Tsze-lu happening to pass the night in Shih-man, the gatekeeper said to him, "Whom do you come from?" Tsze-lu said, "From Mr. Kung (Confucius)." "It is he -- is it not?" said the other, "who knows the impracticable nature of the time and yet will be doing in them."<sup>5</sup> He was

1. Mt. 23:25. 2. Con. Analects, vii:15. 3. Lk. ix:58.

4. Con. Analects, vii:22. 5. Con. Analects, xiv:41.



often persecuted for his teachings, but he was never prostrated and made to deviate from his purpose. Whenever he happened to meet a hard condition, he never revealed his sentiment even by his look. His biography is full of instances of his resisting nature against adverse conditions.

But when he is compared with Jesus we shall at once notice that the latter was of a more resolute nature. Wherever Jesus went he was persecuted by the Pharisees, the scribes, and the Priests, but without being disheartened he carried on his preaching boldly till he died on the cross. He knew that he would be crucified but he faced his fate gallantly.

(2) Philosophy. To philosophy Confucius made a very slight contribution, and all his teachings for the most part are of ethics and politics. When Chi Lu asked about serving the spirits of the dead, he answered, "While you are not able to serve men, how can you serve their spirits?"<sup>1</sup> Chi Lu added, "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?"<sup>2</sup> These answers show evidently that he was not interested in philosophy. However, it cannot be said that he had not any philosophical thought, for he did speak a little of the universe and human nature. The reason, why he did not speak much on philosophy and religion, lies in the fact that his mind was of practical inclination, and that he was so much engrossed by ethical and political problems,

1. Confucian Analects, 11:11.      2. Con. Ana. 11:11.





that he had no time to deal with philosophy and religion.

On the contrary, Jesus devoted his whole energy to religion, which it seems to me that he made the solution of all problems of life. He was always conscious of the presence of God and referred every thing to the will of God. God he made the ideal of perfection and always made the most of himself to be like Him and exhorted others to do the same. I agree with my Professor Tolson, who says,

"Jesus' religious teachings are the natural and logical corollaries of divine love. His ethics are corollaries of human love; and human love has its flavor, quality, and sanction in divine love. This is the substance of Jesus' teachings, and it is truth absolute, ultimate, and final. There is nothing to add and nothing to take away. It is perfect; it is universal; and it is timeless." <sup>1</sup>

(3) Cosmic views. Confucius said that the first cause of the universe was Tai Ci, which broke up into Ing and Yang. The latter two things have been producing all things in the universe by means of different combinations. He said that the Universe and man had the same origin, that is, there is a trinity of heaven, earth, and man.

Jesus' view of the Universe is quite different. He said that the Universe was created by God who is intelligent and almighty, not coming naturally from an unintelligent element like the Tai Ci.

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1. The Renaissance of Jesus, p. 203.



#### (4) View of human nature.                      Whether human nature

is originally good or bad is a tremendous problem in the history of human thought.                      Confucius said, "Man is born for righteousness.                      If a man lose his righteousness, and yet live, his escape from death is the effect of mere good fortune."<sup>1</sup>                      Again he said, "By nature men are nearly alike; but by practice they get to be far apart."<sup>2</sup>                      These sayings indicate that Confucius believed in the original good quality of human nature.

It looks very much as if Jesus had a similar theory of human nature.                      He taught that God is our Heavenly Father and we are His children.                      It is absurd, of course, to think that a father would wish his son to be bad and wicked. So it is not likely that God, our Heavenly Father, when He created man, should give him a bad character.                      Jesus' conception of human nature as good is illustrated in his saying concerning little children, "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."<sup>3</sup>

#### (5) Religious conception.                      It is a fact that

Confucius did not speak about religion.                      Nevertheless, he believed in Heaven, but this heaven is not identical with the physical blue sky.                      He was once taken ill and Tsze-lu wished the disciple to act as ministers to him. During a remission of his illness, he said, "Long has the conduct of Yu been deceitful!                      By pretending to have

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1. Confucian Analects, 4:16.  
3. Mk. 10:15.

2. Con. Ana. 17:2.





ministers when I have them not, whom should I impose upon?

Should I impose upon Heaven?"<sup>1</sup> When persecuted by the

people of K'wang, Confucius said, "While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"<sup>2</sup>

Another time, he said, "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words

of sages."<sup>3</sup> These statements show that the Heaven has will and intelligence. In other words, the Heaven he

spoke of is the Sovereign of the universe, who governs it with will and intelligence. As a result of his belief, he paid great reverence to Heaven, and, ascribing every lot to the will of Heaven, stood all difficulties and hardships with composure as in the case of Chen, where he and his disciples were in want of provisions, and some of his students became so ill that they were unable to rise, but he did not murmur and yet when Tsze-lu, with evident dissatisfaction, said, "Has the Superior man likewise to endure in this way,"

he answered, "The Superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."<sup>4</sup>

In dealing with his religious view, it must be noted

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1. Confucian Analects, 9:11.      2. Con. Analects. 9:5.  
 3.        ,,        ,,        16:8.      4.        ,,        ,,        15:4.





that Confucius did not believe in the superstitious offering to spirits with the aim of getting blessings and avoiding evils, but he favored the ethical offering in the sense of gratitude.

The above observations do not fail to produce the notion that there is a similarity between Confucius' conception of God and Jesus'. Both believed that God rules the universe with will and wisdom. The only difference to be found is that Confucius' God is not so personal as that of Jesus' conceived as the Father of mankind, and that Confucius believed in ethical offering and Jesus in sincere prayer.

(6) Fundamental principle of teaching. Confucius' fundamental principle of teaching is to regard 'Ing' (perfect virtue) as the root of all virtues or the perfection of personality. We can understand his meaning of perfect virtue better by looking at his different answers to the question of Perfect Virtue asked by different persons, of whom Confucius had different notions: --

a. Fan Chih asked about Perfect Virtue and Confucius answered, "It is to love all men."<sup>1</sup>

b. When Sze-ma Niu asked about Perfect Virtue, Confucius answered, "The man of Perfect Virtue is cautious and slow in his speech." "Cautious and slow in his speech!"

said Niu; -- "is this what is meant by Perfect Virtue?"

Confucius said, "When a man feels the difficulty of doing,

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1. Confucian Analects, 12:22.



can he be other than cautious and slow in speaking?"

c. Chung-kung asked about Perfect Virtue. Confucius said, "It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family."<sup>1</sup>

d. Yen Yuan asked about Perfect Virtue. Confucius said, "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe Perfect Virtue to him. Is the practice of Perfect Virtue from a man himself, or is it from others?"

Yen Yuan said, "I beg to ask the steps of that process." Confucius replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety."<sup>2</sup>

e. Tsze-chang asked Confucius about Perfect Virtue. Confucius said, "To be able to practise five things everywhere under heaven constitutes Perfect Virtue." He begged to ask what they were, and was told, "Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose

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1. Confucian Analects, 12:2.

2. Con. Analects, 12:2.





trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

f. Fan Chih asked about Perfect Virtue. Confucius said, "The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration; -- this may be called Perfect Virtue."

g. Another time Fan Chih asked about Perfect Virtue. Confucius answered, "It is in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man goes among rude, uncultivated tribes, these qualities may not be neglected."

If we try to compare Confucius' principle of teaching with that of Jesus, we shall at once notice again a similarity, for Jesus regarded 'love' as the fundamental virtue without which nothing is virtuous. The difference between these principles is only of degree but not of nature.

### (7) Ethics.

A. Perfect Virtue is the first ideal of Confucianism. But Confucius thought it difficult or impossible for an ordinary man to realize that ideal, and so he set up another ideal personality which is comparatively easy or possible for ordinary persons to realize, -- this is that of the superior man. A superior man, in Confucius' opinion, is not for his high rank or position, or for his ability or ta-

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1. Confucian Analects, 17:6.      2. Con. Analects, 6:20.  
 3.        ,,        ,,        13:19.



lent, but for his high moral and intellectual culture.

As to the ideal of Christianity, Jesus taught that we should do our best to be like God. For instance, he said, "Be ye therefore perfect, even as your Father<sup>1</sup> which is in heaven is perfect."

In order to be perfect Jesus taught, so far as I can see, that we should be in possession of the following five qualities: --

a. Love. Jesus said, "Love your enemies as you do your neighbour, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you,<sup>2</sup> and persecute you."

b. Faith. Jesus said, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."<sup>3</sup> Another time, he said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother"<sup>4</sup> (Confucius had the similar idea expressed in his consolation of Sze-ma Niu's grief at being alone without brothers: 'Let the Superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety: -- then all within the four seas will be his brothers. What has the Superior man to do with being distressed because he has no brothers?').<sup>5</sup> Jesus believed that faith in God is the fundamental thing which can produce love for mankind and every other thing.

c. Magnanimity. Jesus said, "Whosoever shall compel

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1. Mt. 5:48.      2. Mt. 5:44.      3. Mt. 6:33.      4. Mt. 12:50  
5. Confucian Analects, 12:5.





thee to go a mile, go with him twain. And whosoever smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also."<sup>1</sup>

d. Humility. Jesus said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of heaven."<sup>2</sup>

e. Chastity. These chapters 5th and 6th of Matthew teach us to control our thoughts, words, looks, attitudes, food, dress, company, and in short the whole mode of living. The 5th chapter 28th verse shows best Jesus' sense of chastity: -- "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

B. Human relationships. Confucius said, "There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son."<sup>3</sup> When this theory came to Mencius who was a strong Confucian, he developed it into the five relations of humanity: -- between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity.

Although Jesus did not plainly speak of these relationships, yet 'love', the central element of his ethics, suffi-

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1. Mt. 5:39-41.      2. Mt. 18:3-4.  
3. Confucian Analects, 12:11.





ces to make good these relationships.

C. Virtues. Confucius taught many virtues. The most important ones are the six constant virtues, namely, humanity, courage, righteousness, courtesy, wisdom, and faith.

Jesus taught that we should love our neighbours and enemies; -- this is humanity. He said, "Rejoice, and be exceedingly glad, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake;"<sup>1</sup> -- this is courage. As to righteousness, he said, "Blessed are they which do hunger and thirst after righteousness."<sup>2</sup> As to faith, he said, "Let your communication be, Yea, Yea; Nay, nay."<sup>3</sup> As to wisdom and courtesy, though he did not plainly teach them, what he had taught is wisdom and 'love' contains courtesy.

D. Practical Virtues. Confucius was a practical-minded man. He did not devote his energy to the study of moral principles but was interested in teaching practical virtues, particularly in home virtues, which, he said, are the fundamental things for governing a nation and producing peace in the world. He pointed out filial conduct and respect as the principal home virtues. He said, "A youth when at home, should be filial, and, broad, respectful to his elders."<sup>4</sup> Of these virtues, Confucius paid more attention to filial conduct. His principle of filial conduct is twofold, -- obedience and reverence. As to

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1. Mt. 5:11.

2. Mt. 5:6.

3. Mt. 5:37.

4. Confucian Analects, 1:6.



obedience, he said, "While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct.

If for three years he does not alter from the way of his father, he may be called filial."<sup>1</sup> Concerning reverence, he said, "The filial conduct of now-a-days means the support of one's parents.

But dogs and horses likewise are able to do something in the way of return; -- without reverence, what is there to distinguish the one support from the other?"<sup>2</sup>

To temper these virtues, Confucius taught that it is necessary to remonstrate with parents gently. He said,

"In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."<sup>3</sup>

E. Means of cultivating Perfect Virtue. Regarding the means of cultivating perfect virtue, he said, "The su-man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right."<sup>4</sup> This he not only said to himself but also to his favorite student, Yen Yuan, who, in admiration of his doctrines, sighed and said, "I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind.

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1. Confucian Analects, 4:20.      2. Con. Analects, 2:7.

3. Con. Ana. 4: 18.      4. Con. Ana. 6:25. & 12:15.





He, by orderly method, skilfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety. When I wish to give over the study of his doctrine, I cannot do so, and having exerted all my ability, there seems something to rise before me; but though I wish to follow and lay hold of it, I really find no way to do so.<sup>1</sup>"

As to Jesus' principle of cultivating virtue, we find that he taught that we should trust in God and pray for his guidance through the Holy Spirit. Psychologically prayer is very apt to lead men to self-examination, and Jesus was very right in regarding prayer as a very important thing, both for communicating with God and for self-examination. We find in the Bible that he went to pray in the wilderness or on the mountain.

(8) Conclusion. Confucius was a moral teacher who paid attention to ethics; whereas Jesus was a preacher who devoted his mind to religious thoughts and ideals, making ethics a corollary of religion. Thus Confucianism is one-sided, treating only ethics but nothing of religion; whereas Christianity is symmetrical in embracing both of them. Confucianism, as it is, lacks the motivating power, while Christianity with God as its supreme goal of perfection is ever characterized by its vitalizing force.

2. Taoism. In spite of the dominating influence of Confucius' teaching there is Taoism which originated

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1. Confucian Analects, ix:10.



with the mystical philosophy of Lao-tsze, who lived in the sixth century B. C., and was a contemporary of Confucius. Lao-tsze' thought is profound and philosophic, embracing ideas with regard to the universe, the ultimate reality, the natural phenomena, and life.

a. His cosmic conception. Lao-tsze conceived that the universe has a mind which corresponds to the human mind. The phenomena of the universe is similar to the phenomena of our mind. Man is the small universe in the vast universe.

b. The final reality. The ultimate reality of the universe, Lao-tsze conceived, is what he called Tao. Tao is of five aspects of nature: -- (1) Non-objective. It cannot be seen, neither heard nor touched. Its form or shape cannot be known. We have no way to name it and 'Tao' is but an assumed name for it. (2) Transcendent over time and space. Tao has neither beginning nor end. It existed before the existence of the universe. (3) Transcendent over cause and effect. The existence of Tao was neither caused nor will it result in anything. Tao was neither created nor will it be destroyed. (4) Transcendent over duality. It knows no distinction between good and bad, beautiful and ugly. (5) It is the ultimate reality of the universe and so is not conditioned by anything. It is the source of all existence. Besides Tao there is no other ruler of the universe.

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c. Phenomena. All the phenomena of the universe emanate from Tao. Human nature comes from Tao and it is originally good.

d. Philosophy of life. Lao-tsze was disgusted with the chaotic condition of his time. As a result, his philosophy of life is saturated with pessimism. He advocated the life lived apart from society. Nevertheless, he expected that the unhappy condition of his time would return to the happy condition of the primitive time which he conceived as the Golden time.

Death he conceived as going back to Tao. We need not be pleased at life nor grieved at death. He conceived that all the phenomena of the universe are but the expression of Tao and it is natural that they should ultimately return to it. Man is but one of these phenomena and his life is nothing other than one period of Tao's expression; therefore life and death are merely representing the change of Tao, why should they be given joy and sorrow?

e. Ethics. Lao-tsze's ethics is based on his philosophy.

a) So his ethical aim is to bring man to the state of Tao, which he likened to that of an innocent child who is untainted by falsehood and is sincere in his behavior or conduct.

b) Methods of attaining that state.

1. Natural method. The primitive people lived a natural life; they did not know what fame and interest were and so

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lived together happily. In later ages it was owing to the development of intelligence that the world became chaotic and unhappy; saints appeared and offered as remedy such artificial things as propriety, music, love and righteousness, but they really did not get the right remedy. Lao-tsze said, "The people would be hundred times happier when there were no saints and men of intelligence; the people would be more merciful and filial when there were no love and righteousness; there would be no thieves when there were no selfishness and ambition; thieves would not disappear if there were saints."<sup>1</sup>

2. Negative policy. From the beginning to the end Lao-tsze advocated the negative policy. He frequently said that the soft can overcome the male, the black can overcome the white, and disgrace can overcome glory. He believed that it is better to keep safe without action than to encounter failure with action.

3. Purify the heart and diminish the passion. If one wants to come to Tao it behoves that one should get rid of ambition, intelligence and desire.

4. Humble. We should be humble, not be proud of our achievements and dispute with others. Lao-tsze said, "Humility is like water which benefits all but disputes with none."<sup>2</sup>

c) Practical virtues. Lao-tsze said,

"There are three precious things life should have, namely,

1. Tao Teh King, 19th Lesson.

2. Tao Teh King, Lesson 8.



mercy, thrifty, and modesty. Mercy leads to courage, thrifty leads to expansion, and modesty to greatness (Jesus had the same principle: If any man desire to be first, the same shall be last of all, and servant of all, Mk. 9:35).

Contentment is another virtue Lao-tsze taught. He<sup>1</sup> said, "Contentment is wealth."

As pride is contrary to Tao he taught against it by saying, "The pride of wealth and nobility will bring crime upon one's self; to retire after having done one's exploit and established one's reputation is the principle of Heaven."<sup>2</sup>

"To return good for evil"<sup>3</sup> is another virtue taught by Lao-tsze. This corresponds to the spirit advocated by Jesus. But it differs greatly from that of Confucius in that Lao-tsze dealt only with the relationship between individuals, not with that between the emperor and minister, the father and son, the husband and wife, as taught by Confucius, to whom the rule was "To return justice for evil, and good for good."

f. Political theory. Lao-tsze's aim in his political theory was to restore the present social situation to that of the primitive age which he conceived as the most happy time of mankind without selfishness, dispute, and competition, but with peace and contentment. His method of attaining this aim was to have a government which would be based on the natural process, abolishing rites, music, and the misuse of penal laws. He said, "In the primitive age

1. Tao Teh King, Lesson 33.

2. Tao Teh King, Lesson 9.

3. ,, ,, ,, ,, 63.





the good ruler was the one who ruled not by making people intelligent but ignorant. Why is it so difficult to rule the people of now-a-days? Because they have too much intelligence. Therefore, to rule a nation with intelligence is to ruin it."

Lao-tsze's philosophy centers around negativism. as a result he condemned the use of force as a means to settle disputes. He advocated the peaceful means instead of war in all the dealings among the belligerent kingdoms of his time.

g. A comparison of Confucius' teaching and that of Lao-tsze. Both Lao-tsze and Confucius were great thinkers. They were contemporaries but their thoughts were mostly different.

a) Lao-tsze's thought is philosophical; whereas Confucius' thought is ethical.

b) Lao-tsze's thought is of keeping off society; whereas Confucius' is of social relationships.

c) Lao-tsze's thought is mystical and speculative; whereas Confucius' is experimental and practical.

d) Lao-tsze's thought is negativism; whereas Confucius' is positivism.

e) Lao-tsze's thought is pessimism; whereas Confucius' is optimism.

Inspite of all the differences there are similarities:--

a) Both Lao-tsze and Confucius respected the ancient people. However, Confucius' ideal men were Yao and Shun; whereas



Lao-tsze's ideal people were men of the primitive age even before the time of Yao and Shun.

b) Both Lao-tsze and Confucius based their political theories on their ethics. They believed that government should be conducted only according to ethics.

c) Both Lao-tsze and Confucius believed that the best policy of ruling is to cultivate one's own moral conduct.

d) The thoughts of both Lao-tsze and Confucius were saturated with the wish of bringing peace and order into the world. Their directions of thought were different but their aim was one.

h. Degeneration. Because of its mystical character Taoism has degenerated into a system of incantations against evil spirits. Thus it has become a religion of magic and of spirit and demon worship which with its miasma culture has reinforced all the old customs and traditions. It has largely borrowed from Buddhism to supplement its own innate deficiencies.

3. Buddhism. In the year 65 A. D. the emperor Ming Ti imported Buddhism from India with the view of providing for those inherent wants in the nature of man which Confucianism did little or nothing to satisfy. This was not the simple ethical system of the Hinayana, but the elaborate mysticism and polytheism of the Mahayana. It closely resembled Taoism and did not conflict in any way with the original system of ancestor worship on which the social order

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was based. In the Taoist temple are worshipped the three Precious Ones, supposed to represent Chaos, Lao-tsze, and Shang Ti, or God. The Buddhist temple has the same. As a result of its resemblance Buddhism was rapidly accepted by the Chinese, and became by the fourth century the chief religion of China.

But the acceptance of Buddhism by the Chinese people does not mean that they all understood and even to-day understand what Buddhism really is. The understanding has been limited or confined to a small number of scholars. Even Han Yu a famous scholar in the Tang Dynasty did not understand it, and condemned it as something dangerous to have.

Only during the period between 450 and 550 A. D. Buddhism ever attracted the best attention of scholars. The harmonization of Confucianism and Taoism with Buddhism, was the chief task to which they devoted their mind. As a result, each of these forms of instruction was somewhat modified in order to suit the others.

As to the effect of Buddhism upon the life of the Chinese people the sight of the many Buddhist temples, nunneries and monasteries, is deceiving. Only at funerals, or during plagues, dearths, portents, etc., the services of the Buddhist priests are professionally called for, always in exchange for a money payment; -- that is all. The moral character of the Buddhist priests stands no higher than that of the lay villager, who also, in most cases, is an in-

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dustrious, decent individual. They maintain a passive attitude towards religion, and attempt no proselytizing. The usual attitude of the Chinese in general with regard to Buddhism is indicated by a saying: --

"When ill, embrace Buddha's feet,

When well, neglect to burn incense;"

which means very much the same as a Western saying: --

"When the devil was ill, the devil a saint would be;

When the devil was well, the devil a saint was he."

Though the Buddhist stories of Heaven and Hell are freely repeated, they exercise only a slight influence over personal conduct in the way of its being motivated, as it is with Christians, by hopes and fears of what may happen in a future life. There is, indeed, a very strong feeling that if a gross neglect of family duty be committed, or a serious offence against clan interests, spiritual vengeance may overtake the guilty in the shape of unappeased ghosts, neglect by one's own children to maintain a decent burial-ground, and so on; or that during life there may be retribution in the shape of sick or dead children, poverty, ill-luck, and such-like; but this feeling has little, if anything, to do with the doctrines of Buddhism, and dates from a time long anterior to the appearance of Indian missionaries in China. The fact is that, whatever may have been the conflicting influences of Buddhism, Taoism, and Confucianism at different periods of Chinese history, the residue of religious senti-

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ment which has survived is nothing more than the ancient Shamanism of the Tartars, of which Taoism was the Chinese refined form, coupled with the strong ancestral feeling so peculiar to the Chinese, and here and there tinged with Buddhistic, and possibly Manichean, conceits. Shamanism may be defined as the natural superstition common to all uninstructed mankind, until such time as artificial dogma or social philosophy shall have competed with it. Man sees that fellow-man is the only visible force possessing at once the will and the intelligence to do good and harm to him; and, therefore, he invests all other mysterious powers or phenomena -- such as wind, sunshine, rain, darkness, eclipses, cold, etc. -- with the nearest imaginable copy of the only will and intelligence with which he is ocularly familiar: in other words, with human attributes. Even we moderns, in our feeble human presumption, have got no further than to imagine ourselves to be shaped like the Deity.

#### 4. Popular forms of religion.

Besides Confucianism, Taism, and Buddhism, which have their respective noble systematic, philosophical, and ethical thoughts, and are comprehended only by the cultured class of the Chinese people, -- besides these there are other crude forms of religion such as ancestor worship, nature worship, and men deified.

a) Ancestral worship. The strongest of all religious feelings in China, which has nothing whatever to do with

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Buddhism, is that of reverence for one's predecessors. This form of religion was taught as far back as 2,000 B. C. Confucius and Mencius strengthened it by teaching that social order is dependent upon cultivating a sense of unity with one's ancestors and a reverence for them.

The true root of the ancestral worship may be rightly ascribed to a mixture of gratitude, fear and self-love, three of the most powerful motives which can act on the human soul. The Chinese believe that the life of the deceased is just like that of the living which needs money and food; so the sense of gratitude impels them to burn the paper money and make the offering of food several times a year. The spirits of the dead must be worshipped on account of the power which they may have for evil. From the Confucian point of view, it was a sagacious maxim of the Master, that "to respect spiritual beings, but to keep aloof from them, may be called wisdom." If the sacrifices are neglected the spirits will be angry. If the spirits are angry they will take revenge. It is better to worship the spirits by way of insurance. This may be a condensed statement of the Chinese theory of all forms of worship of the dead.

This system of ancestral worship is one of the heaviest yokes which the Chinese have been compelled by convention to bear. It is one of the chief customs which tend to cultivate conservatism. Until the strong conservative char-

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acteristic of the Chinese shall have received some mortal wound, it is absolutely impossible for China to adjust herself to the wholly new conditions under which she finds herself in this first quarter of the century.

b) Nature worship.           The recognition of irresistible and unknown forces leads to their personification and to external acts of adoration, based upon the supposition that these forces are sentient.           Thus temples to the gods of wind, thunder, etc., abound.           The north star is an object of constant worship.           There are temples to the sun and to the moon.           The worship of the sun in some regions is a regular act of routine on the part of the people in general, on a day in the second month which they designate as his 'birthday'.           Early in the morning the villagers go out to the east to meet the sun, and in the evening they go out towards the west to escort him on his way.           This ends the worship of the sun for the whole year.

An exceedingly common manifestation of this nature-worship is in the reverence for trees.           Even when there is no external symbol of worship, the superstition exists in full force.           If a fine old tree is seen standing in front of a wretched hovel, it is morally certain that the owner of the tree dare not cut it down on account of the divinity within.

Heaven is another thing worshipped.           The houses often have a small shrine in the front wall facing the south,

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and in some regions this is called the shrine to heaven and earth. A prostration and an offering to heaven and earth are made on the first and fifteenth of each moon, or, in some cases, on the beginning of each new year. The worship is accompanied by the belief that there are "the old man of the sky" and "the grand-mother of the earth." It is often supposed but contrary to fact that the Emperor was the only individual in the Empire before the establishment of the Republic who had the prerogative of worshipping heaven.

We (the Chinese, for I am a Chinese. The word 'we' is used to designate the same in other places) have not an intelligible theory with regard to the antecedents or qualities of "the old man of the sky," and "the grand-mother of the earth," except that they are supposed to regulate the weather, and hence the crops. To them no temples are erected, and of them no image is made.

The word 'heaven' is often used in our Classics in such a way as to convey the idea of personality and will. But it is likewise employed in a manner which suggests very little of either, and when it is read in the commentary that "heaven is a principle," it is felt that the vagueness of the term is at its maximum. To this ambiguity in classical use corresponds the looseness of meaning given to it in every day life. This lack of any definite sense of personality is a fatal flaw in our worship of heaven, for it makes it look like pantheism.

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c) Men deified. Just as it has been true of other nations in heathenism, so is it of the Chinese that they have conceived of their gods as altogether such as they are themselves. Many of the gods are their countrymen who were deified because of their good conduct or virtuous deeds which they possessed while they were living. In my province, Fukien, there is worshipped a goddess, given a reverent name, Shun T'ien Sheng Mou ( ), which means the Holy Mother who pays obedience to Heaven. This goddess was a girl born in a suburban village of Foochow city, and was married to a man in my county, Kutien. The story of this girl tells that she was a kind-hearted girl, gifted with magical power which she used to kill evil spirits doing mischieves to mankind. As she was married she is worshipped as a goddess who would bestow children at the prayer of childless women; as she had magical gift she is revered as a goddess who is able to keep the evil spirits from doing harm to those who worship her. Many other gods can be found who were either men or women deified, such as the "Pearly Emperor" of the divinities and the kitchen-god.

##### 5. General estimation of the religious feeling of the

Chinese. In general the Chinese are indifferent to any type of religion. It may be said that they either belong to all religions or to none. Any Chinese who wants the services of a Buddhist priest, and who can afford to pay for them, will hire the priest, and thus be "a Buddhist." If

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he wants a Taoist priest, he will in like manner call him, and this makes him "a Taoist." It is of no consequence to him which of the two he employs, and he will not improbably call them both at once, and thus be at once "a Buddhist" and "a Taoist." Thus the same individual, being a Confucianist already as all Chinese are, is at once a Confucianist, a Buddhist, and a Taoist, and with no sense of incongruity. He worships natural objects, "heaven", and men or women deified; thus he is in addition a pantheist and a polytheist. In short, the popular attitude towards religion is simply a bundle of ignorant prejudices.

The attitude of the intelligent classes is pure atheism. Chu Hsi, the learned expounder of the Chinese Classics, was every inch an atheist. His authority has been so overwhelming that to question any of his views has long been regarded as heresy. The effect has been to overlay the teachings of the Classics with an interpretation which is not only materialistic, but which, as far as I understand it, is totally atheistic. Han Yu, another learned Confucian scholar, bitterly opposed Buddhism, and in his prodigious number of writings he is found dealing purely with ethics but nothing whatever with regard to religion. Several of his articles, I read while in high school, show that he condemned all the popular forms of religion which any intelligent man to-day would do the same. Throughout the whole realm of Chinese poetry and essay one can hardly find

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any treatment which proves the writer to be religiously inclined.

As a result of the indifferent attitude of the Chinese in general, all the religions they have exert very little influence over their moral conduct or character. As to the popular forms of religion they keep them only for the purpose of deceiving the spirits from doing harm to them, without the least concern about their own evil conduct towards their fellow-men, which might displease these spirits and provoke them to inflict punishment. With regard to Confucianism and its co-religions -- Taoism and Buddhism, their capability of effecting for the Chinese a new birth to a higher life and nobler efforts is not well recognized even by our own people. This is strikingly shown in one of our fables which Mr. Arthur H. Smith translates into English as follows: --

Confucius, Lao-tsze, and Buddha met one day in the land of the Immortals, and were lamenting the fact that in those degenerate times their excellent doctrines did not seem to make any headway in the Central Empire. After prolonged discussion, it was agreed that the reason must be that while the doctrines themselves are recognised as admirable, human nature is inadequate to live up to them without a constant model. It was accordingly decided that each of the founders of these schools of instruction should materialise himself, go down to earth, and try to find some

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model. It was accordingly decided that each of the founders of these schools of instruction should materialize himself, go down to earth, and try to find some one who could do what it was so necessary to have done. This plan was at once carried into effect, and in process of time, while wandering about the earth, Confucius came on an old man of venerable appearance, who, however, did not rise at the approach of the sage, but inviting the latter to be seated, engaged him in a conversation on the doctrines of antiquity and the degree to which they were at that time neglected and practised. In his discourse the old man showed such profound acquaintance with the tenets of the ancients, and displayed such vast penetration of judgement, that Confucius was greatly delighted, and after a long interview retired. But even when the sage took his leave, the old man did not rise. Having found Lao-tsze and Buddha, who had been altogether unsuccessful in their search, Confucius related to them his adventure, and recommended that each of them should in turn visit the sitting philosopher, and ascertain whether he was as well versed in their doctrines as in those of Confucius. To his unmixed delight, Lao-tsez found the old man to be almost as familiar with the tenets of Taoism as founder, and a model of eloquence and fervor. Like Confucius, Lao-tsze was struck by the fact that although maintaining a most respectful attitude, the old man did not rise from his place. It was now the turn

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of Buddha, who met with the same surprising and gratifying success. The old man still did not rise, but he exhibited an insight into the inner meaning of Buddhism such as not had been seen for ages.

When the three founders of religion met to consult, they were unanimously of the opinion that this rare and astonishing old man was the very one, not only to recommend each of the "three religions," but also to demonstrate that "the three religions are really one." Accordingly they all three once more presented themselves before the old man in company with each other. They explained the object of their previous visits, and the lofty hopes which the old man's wisdom had excited, that through him all three religions might be revived, and at last reduced to practice. The old man, still seated, listened respectfully and attentively, and replied as follows: "Venerable sages, your benevolence is high as heaven and deep as the seas. Your plan is admirably profound in its wisdom. But you have made an unfortunate selection in the agent through whom you wish to accomplish this mighty reform. It is true that I have looked into the books of Reason and of the Law, and into the Classics. It is also true that I have a partial perception of their sublimity and unity. But there is one circumstance of which you have not taken account. Perhaps you are not aware of it. It is only from my waist upward that I am a man; below that point I am made of stone.

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My forte is to discuss the duties of men from all the various points of view, but I am so unfortunately constituted that I can never reduce any of them to practice."

Confucius, Lao-tsze, and Buddha sighed deeply, and vanished from the earth, and since that day no effort has been made to find a mortal who is able to exhibit in his life the teachings of the three religions.<sup>1</sup>

A comparison has often been made by foreigners between the condition of China at the present time, and that of the Roman Empire during the first century. That the moral state of China now is far higher than that of the Roman Empire then, scarcely admits of a rational doubt, but in China, as in Rome, religious faith has reached the point of decay. Of China it might be said that to the common people all religions are equally true, and to the intelligent classes all are equally false.

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1. Arther H. Smith, Chinese Characteristics, p. 311f.



## Chapter 3

SOCIAL CONDITONS IN CHINA WHEN CHRISTIANITY BEGAN TO  
EXERT AN INFLUENCE ( continued )

## Treatment of Women

The fundamental attitude of the Chinese towards women is respect. Girls before marriage are considered sacred. Children are taught to be obedient not only to their father but also to their mother. It is considered by society to be a very rude thing if a man should beat a woman. But the respectful attitude is overwhelmed by such practices as polygamy, foot-binding, infanticide in some parts of the country, lack of education, widowhood, chastity, and seclusion.

Polygamy in China is either caused by the doctrine of filial piety or the beastly passion of men. The doctrine which consists in leaving posterity compels men whose first wives cannot bear children to marry more wives with the view of getting children. In many caese it is owing to the beastly passion of men who if they were wealthy enough would marry as many wives as their animal desire demands. The chief evil associated with polygamy is that the lot of concubines is one of exceeding bitterness. The homes in which they are to be found are the scenes of incessant bickerings and open warfare. It is often seen that some of them run away not to be known any more and some become nuns.

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Foot-binding is a painful demand which men make on women in some places of China. It begins at the age of five or six and lasts until eighteen or nineteen when the feet are completely bended. The pain it causes is no doubt suffered as long as the binding lasts. Foot-binding is not a thing which women instinctively like but is forced upon them by men who say that women with bound-feet walk more gracefully than those whose feet are not bound, and would not marry the latter. Women in China have not the same social condition as those in America have. They have no place to make living and must depend upon men, that is, they must be married. In order to get men to marry them they are compelled to suffer the pain of foot-binding as wished by them. So the only remedy for this evil is to change men's mind and the social situation of women.

The two chief causes of infanticide are poverty and the preference for male children. They are interrelated: the one would not have effect without the other. Almost all cases of infanticide happen in poor families who cannot afford to have many children and at their preference for male children have to get rid of the female. The reason for the preference lies in the fact that a son is destined to succeed to his parents' wealth and to live with them throughout their lives; whereas a daughter cannot succeed to the wealth and is destined to be attached to the

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family of the son-in-law. As a result of this preference, the failure to have male children is mentioned first among the seven causes for the divorce of a wife. The preference has in addition led to the system of concubinage, with all its attendant miseries. It furnishes a ground for the greatest delight at the birth of sons, and a corresponding depression on occasion of the birth of daughters. The rate of this crime of infanticide is very difficult to be estimated, for the public sentiment is against it and the secrecy, with which the crime is done, is just in proportion to the public sentiment.

The education for women is generally considered as unnecessary. They are destined to take care of only affairs within the home, and education, which means to the common people simply how to read and write, is regarded as something necessitated only in society but not at home. It is this idea which leads to the neglect of women's education. The most serious consequence of the neglect is that the mother who is unlike the father always with the children cannot educate them before they are of age to go to school, thus losing much of their valuable time and forming perhaps unfavorable traits or habits which might not be formed through the instruction of an educated mother. Another unpleasant consequence is seen in the fact that wives being unable to write cannot correspond with their husbands, thus creating a great gulf of ignorance between them when their husbands are working at a distant place from their families.

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The amount of discomfort which this ignorance causes is to be realized only by those who are married, especially by those whose married life is harmonious and happy.

In the public sentiment widows especially young ones are respected and shown mercy. More widows are found in wealthy and reputable families than in poor and low families. A portion of wealth is always set aside for the life support of a widow, and the adoption of children is a right generally given to her. Thus in my judgement the social attitude towards widows is quite justifiable. But in too many cases widowhood is forced on women simply for the sake of what our society calls reputation which in my mind is simply constituted of public opinion and is not absolutely reliable in insuring that a thing is in reality good. It is right to make reputation for the sake of man but is absolutely wrong to sacrifice happiness for the sake of reputation; this is the idea taught by Jesus in regard to the observance of sabbath. When a widow wants to be remarried but is compelled not to do so for the sake of nothing but reputation, it is inhuman so far as human nature is concerned. Not only it is inhuman but also very apt to make her commit sins in privacy. After all why is it that the remarriage of woman is disreputable but not that of man?

Another thing which results in the disrespect for women in fact is the one-sidedness of public sentiment concerning chastity. The chastity of women is emphasized

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while that of men is neglected. Men can go out to visit prostitutes, and society does not consider it immoral, but if a woman is known to have some evil connection with man she is absolutely and mercilessly condemned. Men and women are borned with equal rights, and the conduct which is considered immoral for women should be equally considered for men.

One of the fairest characteristics of Western civilization which contribute to the respect for womanhood is that women are not suspiciously kept apart from their association with men. In China save those places which are now influenced by Western civilization, as soon as they come to the age of puberty, girls are as carefully as possible kept apart from society. When once they are betrothed they are kept far more secluded than before. The smallest and most innocent circumstance is sufficient to start vicious and malevolent gossip. Universal ignorance on the part of women, universal subordination, the existence of polygamy and concubinage -- all these are not good preparations for that respect for womanhood which is highly held by Western countries.

### Treatment of Children

In general children in China are valued especially the male ones both for what they may become and for what they are. Cases of gross cruelty in the treatment of

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their parents are rare. It is more often seen that children turn out bad and disobedient because of the fondness of their parents than that children run away from home because of the harsh treatment of others, brothers, sisters or parents.

But very often due to poverty ailments of women and children are apt to be neglected by the men of the family, and are constantly allowed to tun into incurable maladies.

Children are not thought of socially. Very little chance is given to them for their activity. They are taught to obey their elders and their own creative ability is not trusted. They are taught both to respect and to fear their seniors. To be reserved before elders is considered polite. The result is that most of the Chinese children are afraid to meet their elders, and they would take another road if they saw some one of them on the way approaching.

In Western countries, when a son becomes of age he goes as I have noticed where he likes, and does what he chooses. He has no necessary connection with his parents, nor they with him. To our people such customs must appear like the behavior of a well-grown calf or colt to the cow and the mare, suitable enough animals, but by no means conformable to propriety as applied to human beings. An attentive consideration of the matter will reveal the fact that while the respect for age which our theory of filial conduct in-

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volves is most beneficial, there are not without several fatal defects in the theory.

The theory teaches much on the duty of children towards parents, but has no word on the duty of parents to children. It is certainly an unfair thing to the children that the parents care to breed them but not educate them. It was an inspiring wisdom which led the Apostle Paul to combine in a few brief sentences addressed to his Colossian church the four pillars of the ideal home: "Husbands, love your wives, and be not bitter against them." "Wives, submit yourselves into your own husbands, as it is fit in the Lord." "Children, obey your parents in all things, for this well pleasing unto the Lord." "Fathers, provoke not your children to anger, lest they be discouraged." Does not this rounded theory of an ideal home given by Paul reveal the gross defect of the Chinese theory of filial piety in its one-sidedness?

The theory of filial piety puts the wife on an inferior plane. Confucius has nothing to say of the duties of wives to husbands or of husbands to wives. Christianity requires a man to leave his father and mother, and cleave to his wife. Confucianism requires a man to cleave to his father and mother, and to compel his wife to do the same. If the relation between the husband and his parents conflicts with that between the husband and his wife,

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the latter, as the lesser and inferior, is the relation which must yield. Thus it is clear that the theory encourages suppression of some of the natural instincts of the heart that other instincts may be cultivated to an extreme degree. It results in the almost entire subordination of the younger during the whole life of those who are older. It cramps the minds of those who are subjected to its iron pressure, preventing development and healthful change.

That tenet of the theory which makes filial conduct consist in leaving posterity is responsible for a long train of ills. It compels the adoption of children, whether there is or is not any adequate provision for their support. It leads to early marriages, and brings into existence millions of human beings, who, by reason of the excessive pinch of poverty, can barely keep soul and body together. It is the efficient cause of polygamy and concubinage, always and inevitably a curse.

### Poverty

It is a well known fact that the population of China is dense. The disasters of flood and famine are of periodical occurrence in almost all parts of the country. The desire for posterity is an overmastering passion; the very poorest people continued to marry their children at an early age, and these children bring

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up large families, just as if there were any provision for their maintenance. The result of these and other causes is that a large proportion of the population lives, in the most literal sense, from hand to mouth. This may be said to be the universal condition of day-laborers, and it is a condition from which there appears to be no possibility of escape. It is often very hard even for well-to-do people to raise the most moderate sums of money when it suddenly becomes necessary to do so. None but those who are well off ever expect to be able to manage affairs like marriage, funeral, and lawsuit, without assistance. Terrible poverty is the most prominent fact in China, and the bearing of this fact upon the relations of the people to one another is very evident. The result of the pressure for the means of subsistence, and of the habits which this pressure cultivates and fixes, even after the immediate demand is no longer urgent, is to bring life down to a hard materialistic basis, in which there are but two prominent facts. Money and food become twin foci of life, and it is about them as centres that the whole social life of our people revolves. This materialistic spirit is in absolute contrast to that of the Americans to-day which has for its foci money and pleasures (not mere necessities of life which our people are daily struggling for).

There is no way out of this pressure of poverty except the establishment of peace and the development of

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industry. Continuous civil war has long devastated the country, bringing to it the sufferings from poverty, bandits and famine. But peace would not appear until we have a central government strong enough to carry its administration thruout all provinces in China and to put down all rebellions. We are now working for this sort of government and as it is backed so much by public consciousness that it is very likely that it will appear before long. What makes America the richest country in the world to-day? No doubt, it is industry. Substantially China is very wealthy country due to her rich mineral resources and agricultural productions. America is now considered as the happiest nation in the world. China would be a just as happy country if her industry were some day well developed.

### Slavery

Slavery is in most cases caused by poverty. Many persons are sold or sell themselves to be slaves in order to escape starvation and misery. Indeed, sales of girls for secondary wives is of daily occurence, but slave markets and public sales are unknown in a general way. Occasionally old parents sell some of their children, if they have many, in order to purchase coffins for themselves. The slave is the absolute property of, and may be sold at any age by, the owner. The deed of sale much resembles that used in transferring houses. It begins with a de-

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claration of reasons; states (in the case of parents) that the family council does not object, and that no member desires to adopt the subject; engages a middleman and witnesses; covenants for title (i.e. that the man or woman is not already in pawn); and undertakes not to make trouble or to repent in future. A slave cannot sue or accuse his master -- indeed, it is punishable to do so.

Anciently, a slave always took his master's family name, and, to a certain extent, this rule still prevails; but, at least in some parts of China, modern slaves as some of them in my province, Fukien, continue to use their own. If the mater does not object, the slave may marry, whether it be a female slave of the same master, or a slave purchased by the master for the purpose. Custom varies as to whether the master or the slave's father manages the marriage; it depends in practice on who provides the money. The slave wife marries on foot, and receives no musical escort, sedan-chair, or other confarreatio honours. Slaves are subject to the same prohibitions as free men as to incestuous marriages, and they have the same ancestral duties to perform. A female slave who has a child by her master becomes ipso facto a wife of the subordinate class; in fact, most secondary wives in China are purchased, and therefore, unless originally purchased in order to be a wife, they are slaves.

The slave's wife cannot be separated from him, whether

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he remains with or is sold by his master; but the offspring, if fed at the owner's expense, belong to the master and his heirs, and may be sold or separated without consulting the slave parents. Play-actors and unfortunates are recruited from this class, as free persons may not be sold to such uses; this last ordinance dates from Kublai Khan, and exists to a certain extent even to-day. The slave father may sell his own offspring if he feeds them.

To be sold as a son or a wife is not at all the same thing as to be sold as a slave, although the immediate disabilities are much the same. The difference is that the blood is not corrupted, and the offspring are not disqualified from entering the public civil service.

Torturing, overworking, beating, branding, and starving slaves are acts not often heard of. The howls of old women are dreaded in China, and, unless a cruel master compensates a slave for cruelty, the slave's mother will probably make such a noise that life will become intolerable. A master is obliged in public sentiment not to ill-treat, starve, neglect in sickness, or decline to provide wives for male slaves; even for obstinately refusing to sell them their liberty. He is expected either to find husbands for female slaves, or to take them himself as secondary wives. The best proof that Chinese slavery is of a mild character is that, during their whole history, there has never been a revolt of slaves, and in the Chinese mind there is always

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a sense of compassion proceeding from a lurking fatalistic feeling that the wheel of fortune may make slaves of the richest individual, coupled also with a strong Buddhistic antipathy to taking human life, or creating physical misery in living creatures of any kind. There may be traces of race hatred, even that is nothing when compared with the terrible racial prejudices seen in America among the unchristian classes; but there is absolutely no class hatred in China. Masters are constantly seen not ashamed to eat with their male slaves, and so kind to them that their slaves are willing to stand all sorts of suffering for the sake of their masters. Mr. E. H. Parker is absolutely right when he says, "Though the Chinese are barbarously cruel under the influence of fear and excitement, they are mild and gentle in daily life, and rarely inclined to use force."<sup>1</sup>

No matter how mild in character is the system of slavery in China, it is by no means a fair thing applied to mankind who are all born alike of parents and with equal rights. It is always a heartache sight to me that even in some of the Christian, nay, Christian workers' families in China are seen female slaves. It is true that Jesus did not plainly denounce slavery, but his teaching that we are the children of God implies evidently that we are all brothers and equal, and that slavery is contradictory to the essence of the teaching.

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1. China: Past and Present, p. 411.





## Games and Sports

Our people are very little given to outdoor sports.

No body knows exactly what the cause is. It is often said by foreigners that the Chinese are by nature a sedentary people. But that is only an unreliable opinion formed from shallow observations but is by no means a judgement based on a scientific study. All I can see of the cause of being so destitute of outdoor sports in China is that the economic pressure is so heavy that adults have no time for this kind of amusement and that before the introduction of the Western school-system schools were of private nature and were run in some private homes or ancestral halls just spacious enough for putting desks and stools, having no grounds for holding sports at all. Thus it is seen that the cause is external not internal; it is condition and circumstance, but not personal nature which has to do with the lack of outdoor sports among the Chinese. The foreigners' sedentary opinion about the nature of the Chinese is just as erroneous as their opinion that the Chinese as a nation habitually feed on rats and mice, for as a matter of fact only in the city of Canton some people eat "spatch-cock" rats -- that is, rats split open and dried, and I have never heard of nor seen rat-eating in my province and any other. The erroneousness of the foreigners' opinion can be convincingly proved by the fact that the Chinese have horse-racing, archery, weight-lifting, putting the stone, and boxing.

However, destitute of outdoor sports though the Chinese

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may be, he is not totally without amusements, whether indoor or outdoor. To describe in particulars all these amusements the Chinese have possessed is not in congruity with the purpose of my thesis which consists in dealing only with their moral and immoral qualities. Among those amusements the innocent ones are card-games, chess, Shuttlecock, marionette, swing, blind man's buff, cats' cradle, paper kites, and finger-guessing. Those which I regard as harmful from the standpoint of social morality are animal-fights such as cricket-fights, cock-fighting, camel-fights and ram-fights; hawking and fishing merely for the sake of amusement; and Fan'tan, Hwa-hwei, Pak-kop-piu, and waiving lottery, which are all popular gambling amusements.

### Inheritance of Wealth

Our people are pre-eminently economical. If they had so much chance to earn money as the Americans, it would be very much easier for them to accumulate wealth than for the Americans. The word "economy" signifies the rule by which the house should be ordered, especially with reference to the relation between expenditure and income. Economy may be displayed in three several ways: by limiting the number of wants, by preventing waste, and by the adjustment of forces in such a manner as to make a little represent a great deal. In each of these ways the majority of our people are extraordinarily economical.

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Economy is a good thing to have, and it should be emphatically preached in America to-day where so much is produced that a great deal is heedlessly wasted. However, economy with an unwise motive is apt to produce evil effects. It is true that living is hard to make in China and the economical characteristic of the people is thereby caused. But it is also true that many of them accumulate wealth through the economical way of living simply for the purpose of leaving provision and property to their children. I saw not a few men in my village who became rather rich and died without ever changing a bit of their usual frugal way of living, and leaving their wealth to be squandered by their sons who were ignorant and good for nothing because of their lack of education which their parents neglected to give on account of the imprudent thought that they had enough left for their sons to live on. The inheritance of education is not, so far as its effects are concerned, the same thing as that of wealth alone; the former will result in the production of wealth and the wise use of it but the latter will produce abjectness on the part of the inheritors and the misuse of the inheritance. The trouble with many of our parents is that they are not willing to use their money for the education of their children but to accumulate them for inheritance to their uneducated and thereby ignorant children who being uneducated for anything and thereby ignorant and unproductive generally use up their inherited wealth very soon and run in-

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to the most wretched state of life. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The same spirit should be adopted by many of the Chinese parents so that they will seek first education for their children and leave them to make their own wealth.

## Evil Practices

### Drinking

Drinking like eating is not an evil thing but is now, especially in America, treated as such. This is because man knows no moderation and gets drunk, causing dangers both to himself and others. It is true that the case is quite different in China where though wine is cheap and freely drunk, drunkenness is very rare, and for this reason causes no feeling of shame when it does occur; in fact, it is rather a graceful and complimentary act to get tipsy, or feign tipsiness, at a feast: there is absolutely no sense of degradation in it, such as is inseparable from opium-smoking. But what I want to denounce is that many men even though they do not get drunk every day at every meal, thus wasting money and weakening their physical vitality. In the Anglican Church in Fukien I know several preachers having this habit and its effect. It is true that Jesus drank as in the case of Cana. But it is not said anywhere in the Bible that he used wine every meal. He did not denounce drinking but

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he advocated through his conduct moderation guided by the sense that every thing should be so used as to bring good to man.

### Gambling

Gambling is one of the most popular evil practices in China. In Foochow city, for example, girls have to know how to gamble before the coming of their respective wedding days. It is a shame for a bride not to know how to gamble with those female relatives of the bridegroom. Many women neglect their home duties because of their indulgence in gambling. Troubles between husband and wife not seldom happen, either because the wife loses money or the husband. The education of children is often neglected by gambling parents. Wealthy families are often seen becoming poor suddenly. How much time and energy are wasted in gambling! Even when one gains money he will think hard how to get more next time, not to say the pain and heartache which one cannot help suffering when one loses money. Socially speaking, gambling is non-productive though it is profitable to the individual who wins; it wastes time which might be used otherwise serviceably to society. Psychologically speaking, gambling fosters the desire of getting money through an easy means, and an unkind wish that others should lose in the game. Besides, when one is in a society of gamblers who are generally dirty also in other respects of their conduct,

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one is apt to be tempted to do other evil practices than gambling. It is very often seen that a gambler is a drunkard, a prostitute visitor, and sometimes a stealer.

### Opium-smoking

Mr. E. H. Parker says in his book mentioned before, "From what I have personally observed, in a casual way, of drink on the one hand and opium on the other, though I entertain no positive opinion, and plead for no particular view, the impression left upon me is very distinct that opium does much less harm to the Chinese than drink does to us, so far as inciting to acts of violence, neglect of family, ect., are concerned. Opium-smoking is a sensual pleasure pure and simple, and certainly does no good to the constitution, though, if taken in moderation, it may do little harm: in the sense that it allays pain and kills wearisome time, it may even be said to do occasional good, just as morphia does with us."<sup>1</sup> There is some truth in this statement, but I would like to make my objection to opium-smoking much stronger than that indicated in the above statement. Mr. Parker as a citizen belonged to England, a nation which supplied the noxious drug, and it is natural that he did not want to speak too seriously about the injurious effect of the drug, either constitutional, financial or as to the matter of time wasted. Opium-smoking is the indulgence of an artificial or unnatural

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1. China: Past and Present, p. 190.





appetite which is always wasteful even when not carried to excess, and which becomes injurious when persisted in, inasmuch as it checks the population. The evil root of opium-smoking, so far as I understand it through what I have heard from the mouths of smokers, is the easiness of forming habit which it demands the highest degree of discomfort to break off. I saw many opium-smokers while in China, but I never saw one who completely dropped the habit which he had formed. Many of them because of the pinch of poverty dropped it for a while and start it again as soon as they have some superfluity of income. Mr. Parker says, "I never noticed any dreadful inroads upon the constitution, nor did I often hear of such; and when I did, the victims described were rich, and could afford it."<sup>1</sup> This statement seems to mean that when a thing is not too bad leave it alone or when a man can afford to evil let him do it; in other words, opium-smoking does not injure the Chinese very much, and we need not be serious about it, or some of the Chinese who are rich enough can afford it and we just import the drug into China -- that is all. Mr. Parker was a Professor of Chinese at the Owens College, Manchester; formerly H. B. M. Consul at Kiungchow, China. Just think a cultured man like him still thought in that way, how could we expect the English business men to keep off trading in that drug? There are not a few cultured men in the world like him. He does not look even so prejudiced as the one

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1. China: Past and Present, p. 179.



who was responsible for the publication of a section in The Daily Californian of the University of California, Berkeley, April 3, 1929. The topic of that section

was 'Chinese Nationalists Put Cart Before Horse in Stand on Extra-territoriality.'

Every body can understand what is meant in the section just by reading the topic.

No man of reason if he understands what extra-territoriality is will deny that the writer of the section was a prejudice-minded fellow, standing on no principle of righteousness.

A paper of a College is to represent the spirit of that College. The University of California may be classed as one of the finest educational institutions in the United States if not in the world; it should stand for righteousness as far as possible, but that section of publication just mentioned certainly failed to represent that spirit.

In addition to its injurious effect on the constitution, opium-smoking causes a waste of time and money. The time used for smoking may be used for earning money and the money used for buying opium may be used for buying necessary things of life. Thus it is clear that opium-smoking lessens the amount of income by cutting off part of the earning time and by wasting money already earned on some thing injurious instead of being helpful to life. These two aspects constitute, so far as I can conceive, what we mean by extravagance which undoubtedly tends to impoverish the family con-

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cerned.

The English may be blamed for the introduction of opium into China, but the Chinese are to be blamed too. The smokers of course are the first to be blamed, but the corruptible officials who receive bribes and allow the practice of opium-smoking to go on as before can neither escape the blame. Take, for instance, the case of Chang Chih-tung, formerly Governor of Shansi, where he was reported to have made the most vigorous efforts to put a stop to the practice of opium-smoking among the officials, and opium-raising among the people. How many of his subordinates did honestly co-operate in this effort, and what could possibly be effected without such co-operation? Here is the place where Christian spirit is most needed?

### Superstitions

(1) Fatalism. Our people as a whole are fatalists.

There is a great deal in the Classics about the "decrees of heaven." There is a great deal in popular speech about "heaven's will." "Good fate" and "bad fate" are phrases which have a meaning of these mysterious agencies by means of which anything whatever can be done, anything whatever can be undone. It is a very common thing to hear an especially unfortunate man or woman remark, "It is my fate." The natural outcome of such a creed is a feeling of two very distinct aspects -- despair and resignation. Although

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hopefulness is not infrequently created in some persons by their belief that fate shall again favor them if they be patient and at the same time do good deeds, yet in many persons despair and resignation resulting from their fatalistic belief put forth tremendous influence over their daily life, in the sense that they become indisposed for vigorous or violent struggles against what they believe to be, in the nature of things, unavoidable.

The practice of our geomancy, necromancy, physiognomy, and fortune-telling, has its direct cause in the fatalistic belief. The number of those persons who make a living out these practices is past all estimation. While the extent to which such superstitions influence the daily life of the people varies greatly in different parts of our country, they are everywhere real and living factors in the minds of the masses. Nothing is more common than to see a person consulting a fortune-teller before he puts his idea or plan into practice. For instance, he would not go to a distant place until he could get a favorable confirmation from a fortune-teller.

(2) Superstition about good and evil spirits and ghosts.

The imagination of the existence of good and evil spirits is tremendously prevalent in the minds of our people especially of the common masses. Very often illness is thought as caused by some evil spirits and the Taoist priests are asked to use their incantations to drive them off, or to

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request those good spirits to protect from their trouble.

The apprehension of ghosts is another superstition which has a tremendous sway over the life of our people. It is believed that all ghosts are the souls of those persons who died in evil ways. For instance, if a man hangs himself his soul would become a ghost, always carrying with him the rope he used for hanging himself. There are ghosts of persons drowned, murdered, beheaded, and who died because of some wrong done on them by others. It is believed that these ghosts are regarded as outcasts in the other world or destined to suffer so long as they have not found others to take their places, that is, so long as they have not made others meet the same deaths they had met.

(3) Bad speech and its bad effect. The superstition of our people extends even to the usage of words spoken. A word which suggests some evil idea is believed to be able to bring corresponding evil. The sailors is a class of people in our country who are especially concerned about that. They do not like their passengers to ask even if the boat can arrive at a certain place on a certain day. They always answer in the affirmative but never say "cannot". They are always afraid that the word "cannot" will bring some evil luck like the wreck of their boat. Nothing is more noticeable in a boat during the morning hours than the silent behaviour of all the sailors, for they believe that a peaceful morning will be followed by a peaceful day.

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During the first three days of every new year it is a prevalent practice among our people not to say any evil-suggestive words. For instance, children are taught not to say during a meal, "I don't want any more," but to say, "I have plenty already;" for the former may turn out during the remaining year an evil in the form of death which stops eating. Superstitions concerning trifling matters like those just mentioned are numerous, and have tremendous influence over the daily life of our people. Superstition is due to ignorance, and until the common masses in our country are given better education than they have had, their superstition will not be ridded.

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## Chapter 4.

## DIRECT AND INDIRECT INFLUENCES OF CHRISTIANITY ON CHINESE LIFE

## Direct Influences.

## 1. Influence upon religious life.

In the second chapter devoted to the survey of the religious life of our people, one finds that our people in general are not much interested in the quest for the reality of God and thereby neglect the absolute unity of ethics and religion in the sense that both of them are for the sake of mankind and neither of them can work without the other: ethics will become mere rigid rules of conduct without the motivating power of religion, and religion without ethics will become a mere subject for contemplation devoid of any value to daily life. We have as our religions Confucianism, Taoism, Buddhism and other popular forms of religion such as nature-worship, ancestor-worship and the worship of persons deified. But none of them offers us the Supreme Deity to whom we can focus our reverence, and as a result the religious life of our people is a mixture of religions as indicated by the fact that one may at the same time a Confucianist, a Taoist, a Buddhist, a pantheist, a polytheist, and sometimes an atheist. And the result of the religious mixture is that religion and ethics are practically kept apart: having no allegiance to any definite religion or to an ideal Person which a true religion must offer, one naturally does not know to whom one is responsible for

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one's moral conduct and thus he may class himself as a Confucianist or a Buddhist but does not feel or have the sentiment that he is bound to act or behave according to the teaching of Confucius or Buddha. This is the point where Christianity offers the ideal of a Supreme God with fatherly love for mankind, thus making us feel inevitably that we are all brothers before Him and He wishes us to love one another as does a human father with his children. Again Christianity reveals to us the idea that we have direct bearing with God. "Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for there is the kingdom of heaven. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In China to-day there is a strong social distinction between the Christians and the followers of other religions but no discrimination at all among the latter. Society expects a Christian to have a pure and noble life but does not have the same expectation of those in other religions. It seems to me that society says that a Christian should be good but others are not bound to be so because they are not Christians. This is the very idea by means of which Christianity has exerted its influence on the life of our people, at least on that of those who are Christians. The day might come when Christianity would be the dominating religion in China, and our

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people would be more awakened as to the fact that religion should not be kept as one thing and ethics as another, but that they should go together as motive and means of human conduct.

Nothing is more dominating in the minds of our people to-day than the view that China needs Western culture, Western science. Our country has been a cultured nation for milleniums. She had already been civilised for ages when the ancestors of the Western people were rooting in the primeval forests. In China, if anywhere on the globe, that recipe has been faithfully tried. If culture were able to exert a due restraining influence upon those who have been steeped in it, our culture so far as its moral principles are concerned would certainly suffice without a foreign exotic to lead men along the most beautiful and right path of life as would any culture possessed by other peoples in the world.

Of science our people are unquestionably in the greatest need. We need every modern science for the development of the still latent resources of our vast country. We are already clearly perceiving this need, and doing our best to meet it. But is it certain that an acquaintance with science will exert an advantageous moral influence over the nation? Would the spread of a general knowledge of chemistry, for instance, be a moral agency for regenerating the people of our country or any other country? Would it not

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rather introduce new and unthought-of possibilities of fraud and violence throughout every department of life?

Science is really needed in China, but only for her material development. Even in material development the power

of science is in direct proportion to human character.

Some of our officials cannot be tempted by any bribe, and refuse to commit a wrong that will never be found out, because "Heaven knows, earth knows, you know, and I know."

But how many of our people could be found who would resist the pressure brought upon them to recommend for employment a relative who was known to be incompetent? How many

would ever think of carrying theoretical morals into such a region as that? So it is clear that in order to reform

our country as other countries the springs of character must be reached and purified. And to attain this,

it is absolutely necessary that she have a knowledge of God and a new conception of man, as well as of the relation of man to God. Manifestly Christianity is the only

religion which reveals so far the best conception of God and of the relation of man to Him. What China needs

at the present time besides material development is character and it can completely met by the Christian religion.

Christianity presents to human loyalty one perfect model of personality, Jesus Christ. Socially he is the supreme

challenge to ethical effort. Every fresh study

of this personality results in a re-stimulation of religious and social experience and effort. In this the dy-





namic of Christianity is more clearly shown than at any other point. In him, also is provided a demonstration of the ethical potentialities of men. The actual as over against the theoretical urge of this dynamic is in the world-wide efforts of Christians to attain to his likeness and make his principles work. This is a practical demonstration of the Christian dynamic. Religiously, Christ is presented as the supreme manifestation of the ethical character and wisdom of God. In him, also, are combined the ethical potentialities of man and the ethical omnipotence of God. Thus do we realize that the ethical omnipotence of the Supreme Being may be released through human potentialities. Men may be one with God as Christ was. The realization of this frees men from the fear of their human inadequacy and when this union takes place frees them also from the dragging weight of their violations of human ethical responsibility and potentiality. In other words effects of moral acts that cannot be undone or overcome by human striving alone can be both undone and overcome through this union of the human and the divine. In him, furthermore, the historical founder of the religion and its divine Savior are completely identified. In this regard the religions of our people and the Christian religion differ materially. Furthermore Christ is not only the object of faith he is also the goal of faithful endeavor. This is to some extent true of Buddha also. It is, however, an idea less prominent in connection with other reli-

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gious leaders in China. To be like Christ is Christianity's outstanding challenge to human loyalty. These emphases are the core of the synthesizing philosophy of Christianity. It is owing to the influence of this philosophy that in general Christians in our country are more conscientious in their conduct than the followers of other religions, so far as I have seen.

2. Influences exerted through the following agencies:--

(a) Through the church. The church is the promulgating place, where the people go especially on Sunday for the teachings of Jesus by virtue of the interpretation rendered by the pastor. There things right or wrong are discussed and made known. Social evils are denounced on the pulpit, such as drinking, gambling, opium-smoking and what not. Superstitions are explained to be ignorant beliefs: this helps tremendously to get rid of so many unnecessary fears which are inseparable companions of superstition, and save a great deal of money wasted on such practices as offerings made to idols and inviting the Buddhist or Taoist priests to do something to prevent evils which it is believed that evil spirits may inflict when provoked. All these suffice to illustrate that the Christian church is interested in promoting civic welfare. This is a striking contrast to the social spirit shown by the Confucians, the Buddhists, and the Taoists in China. The Con-

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fucians have societies instead of churches as the Christians have. These societies are composed exclusively

of scholars and devoted only to literary pursuits. There is practically no ethical purpose underlying these societies, and many of their members are as immoral as can be.

Books are studied for the mere purpose of attaining literary ability, and the more a book is beautiful in literature the more popular will it be. To civic activities

those Confucian scholars have paid little attention; they may be said to be dead socially, and active literarily -- only among themselves. The Buddhist priests seclude

themselves from society by living in monasteries, and come out only when they are invited to do some religious performances at the death of a person or the funeral. The

monk who is regarded as of having the deepest cultivation in Buddhism is the one who secludes himself most from the contact of others and lives in the manner of sitting by himself in a solitary place and using his time in meditation. If every human being lived a life like that of

a Buddhist monk, what would the world become? If we want to make the world progress, the first requisite principle is that life should be lived both for himself and others. Buddhism contains many teachings of insuper-

able value, no one can deny. But the despiteful attitude towards the world as exhibited by the life of those monks I have seen in our country is certainly an evil

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stain given to Buddhism. Taoism has degenerated into a religion characterized by incantations and witchcraft together with a belief in evil spirits. Thus it re-enforces old customs and superstitions, and is utilized by the priests as a means of making a living. In a word it has lost all its ethical value meant by Laotze, its founder.

Therefore, Christianity, with its churches open to every one, its activeness in promoting social interests, and its zeal in getting rid of social evils, is doubtlessly exerting a great influence either directly or indirectly on the life of our people.

(b) Through Charity Institutions. Perhaps in no country are the sick, the poor, the unfortunate, and the defective, so helpless as in our country. The reason why Christianity can set its permanent foot on China in the face of so many customs and superstitions adverse to its teachings and of so many deep-rooted religions, is to be found chiefly in the fact that Christianity is always on the side of the needy, and the neglected. Individual welfare has direct bearing on the social; Christianity through its charitable institutions such as hospitals, orphanages, asylums for the lepers and the defectives has relieved a great deal of the wretched social conditions of our country. The teaching of Christianity has no doubt great influence on the life of our people who accept it, and the charitable services rendered by the Christian

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church has exerted, as seen through my eyes, a greater influence in winning the heart and love of our people. Theory without practice is of no real value; Christianity would be looked upon as a religion merely for meditation and contemplation but not as one for meeting the needs and solving the problems of life, if it did not offer its services to meet the practical needs of mankind. All the three religions in China -- Confucianism, Taoism, and Buddhism, have the teaching of being kind to others, but they have mere teaching and no application. Christianity has both teaching and application as shown by its charitable works; this is the aspect of Christianity which, I believe, serves as its strongest bulwark wherever it goes.

(c) Through educational institutions. Within the last twenty-five or thirty years cultural transferences have become very prominent in connection with the projection of western Christian life into China.

With regard to the artistic ideals, the Christian movement has not to any appreciable extent transferred western art in the form of painting and sculpture to China. But as regards to music, literature and hymnology the situation is quite different. Hymnology is one aspect of western culture that is a distinct addition to China's religious life. Much, also, of modern Chinese thinking has come from the western literature brought into China and taught in Christian schools. The idea of literature for and

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in the spoken language of the masses is one western contribution to China. In China our makers of literature aimed to meet the needs of the literati primarily.

The western educational ideals and methods have met with the most enthusiastic approval of our country. At present the most scientific attention and the most vigorous thinking in our country is being given to the reconstruction of education. Our government educational system is being rebuilt with the aid of western educational experts. Christian schools are criticized because they have projected western control into the education of the Chinese and because their systems have been so foreign that they appear to be denationalizing influences. Nevertheless there is wide-spread appreciation of the Christian educational offering to China. one outstanding significance of Christian schools is that they are centers where international amity and co-operation are practised in the spirit of Christ. The nationalization of education in our country will always permit of opportunity for western Christians to share their educational experience with our people.

The introduction of western scientific knowledge and methods is most warmly welcomed. In all the Christian schools more attention is paid to the development of science departments. Teaching is conducted as scientifically as possible, and curriculum is carefully arranged so as to

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enable the students to profit as much as possible.

In connection with education and manual labor there is a public sentiment in our country which is strikingly different from that I have noticed in America. In America there is no separation between education and manual labor; whereas in our country there is the absolute reverse. The literati and students all look upon labor as incompatible with their standing as men-of-letters. They are to give themselves exclusively to literary or political spheres of service. This view of the social degradation of labor is so pervasive that it hampers the efforts of missionaries to coordinate intellectual and industrial education. Nevertheless, it only hampers and the missionaries have already done a great deal to eliminate from education this proud and scornful attitude towards honest toil on the part of many under school training, and also to render to Christian converts some practical aid along economic lines.

Among the plans for the projection of the industrial aspect of education into our country, the industrial work for the blind is popular. The Church Missionary society has a school of about 50 blind pupils for this class at Foochow, and these sightless artists become adepts in bamboo-splitting, basket-weaving, and the making of matting, string, rope, and blinds. A musical band consisting of about twenty of these pupils is very well trained and so very often invited to play at weddings and celebrations.

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At Kutien, my native town, under the church of England Zenana Mission, the blind pupils learn to make sandals and mats. These schools of the blind are only the ones I have seen in my province, Fukien, and there are many others in other provinces.

From its initial stages missionaries have taken an active part in the promotion of the anti-foot-binding movement. Through their influence official edicts in its favor were being issued in rapid succession -- one by the Imperial Government of the Chin dynasty in 1902 leading the way, followed since by proclamations from four of the prominent viceroys of large provinces, condemning, and in some instances, forbidding the custom, under pain of severe punishment. In mission girls' schools students have been admitted on the condition that they are willing to unbind their feet. The healthier result of these girls has exerted not a little influence over others. Thus the corroding power of evil customs wanes in the social atmosphere of Christianity, and life becomes, for whole communities, more sane and pure.

Hygiene is a tremendous need of our country. In general there are too many persons living in one house. Buildings have too few windows so that light and fresh air are not sufficient. Pigs and poultry are raised inside the house. Spitting is not considered as of serious consequence. Bathing is not frequent enough. Food

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is not balanced in its variety so as to meet the different needs of the body. Missionaries have given great attention to the introduction of hygiene. Their own houses are kept in very wholesome condition and it is not infrequent that they have open house. All the mission schools are kept very clean. Splitting is forbidden. Bathing facilities are very well provided. I have seen many students whose homes are dirty feel reluctant to go home after having had lived in the wholesome condition of their schools.

Under the old educational system physical exercises on the part of students were entirely neglected. The result was that almost all of them were weak and sickly. Tuberculosis was the disease which visited and killed most of them. All the mission schools have playgrounds, and western outdoor games or sports are introduced. Students are encouraged and in some schools are required to play them. Morning drill is seen in many mission schools. The result is easily to be noticed in the fact that in general modern students are strong and active.

(d) Through the Y. M. C. A. and the Y. W. C. A.

In our country where old men hold the place of honor and influence, often largely out of deference to their years, these associations are enlisting the services of the younger men, and bringing them into the ranks of leadership and power. They emphasize the education of the capabilities of youth, and is placing young men, and in some instances

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young women, in positions of power and usefulness, to an extent quite unknown in the past.

The Y. M. C. A. and the Y. W. C. A. in our country not only as places serve for introducing the religious ideas of Christianity through their Bible classes but also for promoting social activities, and bring men into contact with the best thought and civilization of the West. Their buildings are equipped with as good modern facilities as those found in Western countries; perhaps the best modern way of living is to be found in the Y. M. C. A. and the Y. W. C. A. in our country. The practice of inviting famous persons to give lectures is a thing unknown in the past in our country; the Y. associations have given great attention to this respect, inviting persons noted for different professions to make speeches. The result is that the world's up-to-date thought and knowledge are made known to our people. The boys' division of the Y. M. C. A. and the girls' division of the Y. W. C. A. have through the night classes offered education to the boys and girls whose families cannot afford to send them to school, and have given them amusements and enjoyments of decent sort. The educational division takes care of Bible classes, and in some places co-operates with private schools in matters of education and runs a High School as seen in the Y. M. C. A., Foochow. The social division seeks to create civic welfare and abolish evil practices and objectionable customs in society. The physical division with its well-equipped gymnasium, swimming pool,

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play-grounds, and bath-rooms, has done one of the most beneficial things to our people in calling forth their interest in physical development. These are only the main things and there are many other things done by the Y. associations which are helpful to the development of our country. Surely the Y. associations should be counted as one, if not the only, of the most efficient agencies for the awakening of China.

(e) Through students returning from Christian colleges in foreign countries. One of the wisest and most prudent things done by the different denominations in China is that they have selected the best young persons and sent them to study abroad. Nothing is more unnatural than that a religion is conducted and supported in a nation by missionaries. To send persons to study abroad is to prepare leaders for the day when our church shall be independent of foreigners' support and guidance. Christianity has already been made more agreeable than ever to the taste of our people through the influence of the leadership of those returned students. The most prevalent attitude among our people towards Christianity is a sort of contempt resulting from the conception that it is a foreign religion. Until we can make our church independent in its management and self-supporting in its finance, this attitude can never be done away with -- nay, will be strengthened by the further guidance of foreigners.

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## Indirect Influences

### 1. The Influence of Organization. Mr. C. C. Nieh,

one time a member of the National Christian Council of China, issued a pamphlet in which he explained his departure from the Christian Church. In this pamphlet he said, "I love Christianity, especially its magnificent organization. This can help improve governments and religions." The most ready answer of a student, who goes from a private or government school to a mission school, to the question, "What do you feel of the mission school?" is this: "I am greatly impressed by their grand organization." This organizing spirit is not only exhibited by mission schools but also by the Y. M. C. A., the Y. W. C. A., the charity institutions, and the churches. It is a natural thing that people who have come into contact with these agencies of Christianity are apt to be affected by the organizing impulse which comes with them and to apply the same organizing spirit to their respective works. I dare say that the fact, that the industrial, community, and national organization is developing so well as never seen in the past, is due chiefly, if not wholly, to the organizing influence of Christianity.

### 2. A general intellectual awakening. The Christian

effort has greatly contributed to enlighten those men and women in lonely and obscure villages, in the isolated hamlets of the peasantry, who are living in ignorance as well as in obscurity. They begin to crave longingly for their posterity what they have missed for themselves. With what

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pride do they welcome back from the mission school a son or a daughter improved and made over into a personality strangely attractive and refined!

Communities thus enlightened instinctively seek their own betterment. More money is spent for sending children to school than saved for the purpose of bequeathing; many indefensible social customs or unseemly private habits quietly loosen their hold, and are abandoned; slavery has been decreased; womanhood assumes a new value, and shows capabilities of charming and ennobling transformation which commands the enlightened approval of all; child-life becomes more sacred, and infinitely happier and brighter; a desire for improvement in methods of living is apparent, and a new code of behaviour is adopted; a sense of the beautiful seems to be awakened, and dull minds discover a new attraction in the charms of nature -- a flower which was once trampled upon is now an object of interest and care. In short, hope, love, and intelligence have taken the places of doubt, hate, and ignorance.

3. Higher national life and character.      Christ-  
ianity, true to its founder's purpose, is becoming the teacher of all nations, in very much the same sense that the ancient dispensation was the schoolmaster for the training of a single elect nation for its place in history.      Christ-  
ianity prepares men and women to be better members of human society, and more helpful participants in the social and

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national development of the generation to which they belong -- it being understood that the most effective method of accomplishing this is to bring them as individuals into right relations to God and his law. The attainment of this object of preparation implies a steady advance towards a higher national life, and a fuller preparedness of the people to be clothed upon with the fresh, new garments of a cultured civilization. It is true that the national life of our country is not as high as that of other powerful nations in the world to-day. But anyway it is much higher than that in the past, as manifested in its development in many respects.

4. True patriotism cultivated. The old attitude of our people towards government was one of indifference and suspicion, and the literati and the official classes looked upon the service of the State as an opportunity for personal aggrandizement. Among all the forces which have awakened our people to true patriotism, the recognition of the effort of the missions as a significant one is unavoidable. Diplomats, soldiers, merchants, and captains of industry have had their part to play in influential spheres, but in the deeper soul-life of our people, in the culture of fine womanhood and manhood, in the struggle to grasp the essential principles of true civilization and to understand the inspiring motives of sound patriotism, the missionary has been our guide and counsellor. It is by the ethical teaching of the mission church, by its informing and suggestive literature, by its educational culture, by its philanthropic service, and by its industrial

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training that the true secrets of Western civilization have been expounded throughout our country. Nothing is more common than that persons who have been under mission training are all eager advocates of the development of our country, and uniformly agree that a new patriotic spirit should be infused into our government, making it an instrument of public justice rather than of private vengeance or scandalous greed.

5. Missionaries in China are serving the interests of commerce. The fact that commerce follows the missionary is an indubitable thing. The missionary enters the interior, and takes up his abode where the merchant has never penetrated; but with this opening secured, it is not long before the trader enters with his wares. In almost every instance of new trade centers, new settlements and ports being opened up in our country, the missionary has the first student and interpreter, geologist, astronomer, historian, and schoolmaster, and his example and instruction have first aroused the desire for those commercial wares of Western countries which subsequently drew forth the traders.

6. Introducing material civilization and modern facilities. Although the missionary's special function is that of a spiritual teacher rather than a herald of material civilization, yet the discharge of his more direct duty need not interfere with the incidental furtherance

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of the economic welfare of those among whom he dwells. The service which the missionary is called upon to perform has of necessity its material side, and often transcends the bounds of purely clerical or academic work. At times he must build a church, a hospital, or a dwelling. He must have a home of his own, which, within and without, is potentially an object-lesson. He must on occasion be a master in the industrial arts, and is usually an all-round patron of material improvements and facilities, which cannot but attract the attention of those among whom he lives. Where he sees the possibility of a change for the better in primitive methods or in native implements, it is open to him to make suggestions which may involve beneficial improvements. He is careful withal not to desert his rightful sphere as a teacher of truth and righteousness for that of a mere promoter of material progress, or an aggressive advocate of the possibly unwelcome features of a foreign, and for a time alien, civilization. It may be said, therefore, that much of the material progress of the once backward races of mankind has had its roots in the modern missionary enterprise.

In this hospitable spirit towards all that is beneficial in modern civilization, and this ready capacity to adjust itself to material progress, Christianity as represented by missions is in striking contrast with some other religions. It may enter a new environment as a com-

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parative stranger, handicapped and often unwelcome, yet its pathway into the darkness soon becomes luminous with a light which never shone there before; while its practical, no less than its mystic, energies work unexampled changes not only in the spiritual but in the physical outlook of life. Other religions like Islam has an antipathy to modern progress. Its attitude is one that dulls, depresses, and even quenches or menaces the spirit of a higher culture. Constantinople, although a European city in many respects, is still dwelling under medieval conditions. Telephone, even in the year 1906, was a terror rather than a convenience. In the same way Buddhism, Confucianism, Brahmanism, and the whole brood of grosser pagan cults, stand aghast or arouse themselves in sullen defiance at the approach of a new, albeit a better, civilization.

Into our country many species of fruits were introduced by the missionary; and to-day the people of North China are favored with luscious products which were first planted in the soil by the missionary. Missionaries have laid to heart the condition of our agricultural people, and have done something to alleviate the sufferings, to lessen the toils, and to better the condition of those who till the soil. Books and pamphlets have been issued in which Western methods of agriculture are treated of at length and in detail.

The missionary heralds the incoming of modern inventions. Church organs, windmills, and cameras were all

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first brought in by missionaries. Mr. S. Dyer, who as early as 1827 arrived in Penang, made a special study of Chinese typography, preparing metallic blocks, and eventually much smaller metallic type, in place of the clumsy wooden blocks then in use. As the result of long and complicated labors, he succeeded in reducing the number of characters supposed to be necessary for the literary work of missionaries, from the full forty thousand contained in the language to a selected five thousand, and by this means brought within easy practical limits the task of printing a Christian literature in our country.

The source of cotton spinning can be traced back to to the effort of a missionary, Rev. Daniel Vrooman, who first introduced cotton-spinning machinery into our country. Since then numerous cotton-mills have been established in Central China, and in 1897 the number of spindles reported was 478,000.

Rev. Alfred G. Jones was another missionary who gave much attention to the introduction of Western machinery into our country. Cotton-spinning machinery was with him a specialty, and his aim was to train our people in the construction of the entire plant, so that its production and use would be entirely an indigenous industry. In the vicinity of his dwelling, he operated a regular horse-power machine shop, with its forge and foundry. He sought also to introduce a superior cotton-seed and to improve the methods of its cultivation. In

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Fukien Christian University, Foochow, the biology department under Professor Kellog is giving great attention to the raising of bees and silk-worms and the cultivation of mulberry-trees.

#### 7. Sabbath observance and its social value.

The appointment of one day in seven as a day of rest is a benevolent gift of Christianity, which all races need. Sabbath is a day for religious worship and periodic rest from secular toil, and in both these particulars it becomes increasingly necessary and desirable in proportion as human life grows more complicated, more intense, and more strenuous in our modern age. It is useful as a helpful stimulus to piety, a balm to weariness, a tonic to both the physical and spiritual natures, as well as a help to orderly and quiet living in the civic and social experience of a community. In our country to those Christians it has of course both the physical and spiritual values. To those non-Christians it is at least an additional day of repose, although festivals or feast-days are interspersed in the routine of life. A day in seven as a day of rest was unknown in our country before Christianity came to it. Since its coming its influence in connection with the observance of the Sabbath has been widely extended. Numerous non-Christian institutions and organizations like those Christian ones have appointed the seventh day as a day of holiday and some of them make even the afternoon of

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saturday free from regular work. Whether a thing is good or bad for a man entirely depends upon how he uses it.

Sunday may mean a day of dissipation to certain persons as it is most commonly seen to-day in America.

In our country where economic conditions are hard and social pleasures are of a small number, Sunday means good to most of our people, even though they are not Christians, for it is generally used for physical and mental rest, the cultivation of home life, and the promotion of innocent and simple friendships, especially of those in which the promptings of sympathy and the kindly duties of benevolence claim the attention.

### CONCLUSION

The above survey makes it evident that Christianity in our country serves as a masterful force in the molding of the people after the divine ideal. It asserts itself in varied and cumulative ways as the most vitalizing and reconstructive agency which touches the individual, social and national life of our country. The transformation it has wrought involves the refashioning of ancient customs, the revision of traditional views, the reform of administrative methods, the education of the public conscience, the creation of new ideals of citizenship, and new national aspirations, the making of new men and women for the activities of a new era, and the all-round culture

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of a new type of character, which has in it the potency of a recreated society. so changed and reconstructed that the distinction between evolution and revolution seems to be practically obliterated. It is only in the eyes of undiscerning vision that Christianity is not justly regarded as one of the most effective as well as invincible agencies in changing for the better the whole outlook of the human race.



## Chapter 4.

## THE FUTURE PROSPECT OF CHRISTIANITY IN CHINA

Inspite of the wonderful works it has done in China, Christianity, in view of the strains which it is at present under, appears to be still in a doubtful position of being able to survive. These strains, I agree with Dr. Frank Rawlinson, arise in direct attacks, sometimes virulent in spirit, and in competitive aspirations, educational, religious and nationalistic. They create such challenging questions as these:- Will Christianity survive in China? Will it be absorbed? Will it be able to make a distinct contribution to China or will it be completely sinafied? These questions must be grappled with. They are pertinent and persistent.

The religious idealism of Christianity may be superior to those possessed by other religions like Confucianism, Taoism and Buddhism, in China. But it is not alone a guarantee of its objective survival in any particular place. The truth can be proved by the illustration that the appreciation of a speech differs more or less with every hearer. Furthermore Christian idealism is much obscured by the present divergence of emphasis among Protestant Christians, and much Chinese idealism embodied in the teaching of Confucius is closely similar to Christian idealism.

It is true that the Chinese Christians are increasing in number. But statistics alone do not determine the survival value of anything. A flock of sheep is





easily killed by one tiger. Christianity will be swept out of China by social typhons if it is not deeply rooted in the heart of the people.

In my mind, unless we are able to tackle the present strains which Christianity is under, we have no firm ground to be sure of the survival of Christianity in China. These strains are due to other causes than the essential teaching of Jesus. The following are the causes suggested thru the confirmation of my experience: --

1. Suspicion of cultural exploitation. For three years from 1926 to 1928 China was filled with the movement for the registration of mission schools and colleges in order to unify education by bringing it under the control of the state. Our government stimulated by the movement several times requested the churches to register their schools, but most of them were very slow in complying with the request, thus creating intense ill-feeling and student strikes. The movement was directed against the church rather than Christianity. Circular after circular was distributed containing charges against the church, but one could hardly find any statement against the teaching of Christ. The movement was caused by two impressions. First, the administrators of mission schools did not like and sometimes prevented their students from joining those activities which were regarded by those students in the government schools as patriotic. This gave the impression that those stu-

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dents in the mission schools were psychologically conquered by the foreigners. This impression caused our government to demand that the president or principal and dean of any mission school should be Chinese and the board of trustees or managers should consist of more Chinese than foreigners. Religion should not be compelled or required in the curriculum but elective. The second cause was that the curriculum manifested the attitude of the foreigners that they were going to overthrow our Chinese culture. More classes were held for learning English than for Chinese, and in colleges very little Chinese was taught. The result is that the average number of students from mission schools are comparatively poor in Chinese. It is clear then that as to the fact that Christianity has not spread so fast in China as it ought to, Christianity itself is not to blame but the policy or method employed by its workers.

2. Unfair treaties. The unfair treaties between all the nations of Christendom and China have created unfriendly feeling on the part of our people towards the peoples of other nations. Missionaries are foreigners and so they are looked upon with the same feeling. It is not the missionaries who are asking for "extra-territoriality rights," for example, but the traders of Christendom who demand special privileges and consular courts to assure their selfish schemes, thus provoking riots in which Christ-

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ian missionaries suffer with them; for only a few of our people do take the trouble to make any discrimination between the Christian missionaries and the traders. Missionaries suffer because traders sin.

What the missionaries preach to our people is in absolute contrast with the attitude of foreigners in general as manifested in the unfair treaties. The missionaries say, for example, "You must love your neighbor as yourself"; whereas the unfair treaties say, "You must suppress and exploit your neighbour with all sorts of might." In view of this contrast between the teaching of missionaries and the actual dealing of their governments with China on unfair basis, it is hard for many of our people to understand the sincerity of the missionaries' purpose. I consider it a very unfortunate thing that Christianity in our country has come out of those nations which utilized discriminatory principles in their treaty relations with our nation.

3. Modern scientific and philosophical ideals of the west do not seem to fit into much that a religion emphasizes. All religions lay more or less stress on things other than the needs of present life. Buddhism, for example, has a contempt for this world and teaches to seek salvation thru renunciation, meditation, and mystical experience. In other words, religion as a whole seems behind those great movements of scientific thought. Men like John Dewey

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and Bertrand Russel have more influence than all the religions in China upon the life of the people as a whole at the present time. At such a situation it is absolutely necessary that we Christians in China should do our utmost to keep up with modern liberalizing ideals, in order to make Christianity a real social dynamic.

4. Dr. Rawlinson says, "The huge economic and institutional development of Christianity has tended to obscure its spiritual aims and message. That such a huge economic effort can be utterly disinterested is hard to understand. Thus to many Chinese it seems to hint at something other than spiritual sharing or fellowship. It tends to control through its economic influence. This creates uncertainty as to its spiritual values. Westerners in China need to keep in mind that in accordance with their idealism the Chinese tend to test every social movement by the sincerity of its purpose. This resolves itself into a search for its disinterestedness. Somehow the Christian movement in China has not made its disinterestedness clear. It is misunderstood." I agree with this idea and yet I want to add to it this, that the disinterestedness of the huge economic and institutional development of Christianity in our country was greatly and to some extent even now is obscured by the sight that almost every missionary is placed at the head of some work regardless of his or her education and ability.



5. The communistic influence imparted by Russia with its anti-religion movement is also blamed for disconcerting strains developed between the Christian religion and the consciousness of our people.

The strains just stated are merely those existing between the Christian movement and its environment. The following are the strains seen within the Christian church in our country: --

(1) A strain between altruistic external determination and self-determination. Western Christians have given generously to Christian work in China. Of necessity for many years through their representatives they directed the work they supported. But our Christians now, where they are alive, desire to direct their own spiritual life and churches. They seek spiritual self-determination. In other words, Christian work in our country can no longer smoothly run its course by means of the external determination exerted through its missionaries.

(2) A strain with regard to what I may call the principle of western Christian trusteeship. Our Christians realize that they are behind their western fellows in strength, especially as regards the economic ability. Few of them desire to get on alone. Most of them feel they cannot do so. They want help. But they do not want it handed down as a favor. They want to be looked on as social and spiritual equals. Where help is given they

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want to be trusted therewith as fully as their western colleagues. They want their relation with their western

helpers to be that of free co-operation between equals.

(3) A strain in the matter of belief, worship and church polity. With the help the western Christians have so generously given have come certain forms of belief, worship and church polity. Our Christians are beginning to realize that these do not always fit their needs. They might want to retain their relation to certain groups in the West and yet change their religious ways to some extent. They want to develop a free expression of the spirit of Christ. They want to have belief, worship and church polity, in such a form as to fit into their own convictions and religious experience.

These strains just mentioned indicate negatively that China can no longer escape facing the fact of Christianity; and positively it is making a vital difference in the thought and effort of our people. On the one side it appears as a difficulty; on the other as an opportunity. Hence these strains may be regarded as one step in our conscious realization of Christianity.

These conscious realization of Christianity, however, does not permit of a conclusive prophecy that it will survive in China. In my mind, until we can remove those strains mentioned above by reinterpreting Christianity in terms of our own experience or in other words naturalizing

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it with the Chinese, we can never be sure of its survival. As long as Christianity is still felt as an alien religion it can never have a firm and permanent foothold in China.

Perhaps one of the best ways, I feel, of making Christianity indigenous to our people is the interpretation of Christianity in terms of our family and community relationship.

In our country social experience centers in the family as a focus of interest and a unit of social organization. With this is connected "ancestor worship." Ancestor worship is chiefly grounded in the sense of gratitude. It should not be regarded as an idolatrous worship. Here and there a Chinese Christian is now beginning to urge that it contains something Christians should retain. It behooves the missionaries then to measure its value in terms of Christian principles. Furthermore, the Fifth Commandment should be emphasized: Honor thy father and thy mother. This more important and heart-touching than ancestor worship which is due not to the living but to the dead and is vague and uncertain as to its value in daily living. Filial piety is one of the most dominating ideals among our people. Our people especially parents would be more ready than ever to accept Christianity if they saw that its teaching is similar to what they have already possessed.

In regard to society the ideal of ethical harmony is a prominent ideal in our country. Our ethics are humanistic rather than legalistic. The most common criticism of

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our people concerning foreign attitudes towards China's international status is that the foreigners are legalistic rather than humanistic. Denominationalism is also cramped by legalistic psychology. The humanistic interest of our people is seen most clearly in the principles held by Dr. Sun Yet Sen. His chief aim was the conservation and development of life. Our people rarely think of religious experience as only relating them to something apart from life. They do not conceive of religion as something set over against social living. The Buddhist recluse who separates himself from life in a detached individualistic mysticism is not the norm of the religious life in our country. Our people have come to think in terms of ethics and religion united. For the masses religion is usually conceived as a way of escape from the results of violation of one's own moral responsibility. For the intelligentsia it is a way of living. They have the idealism that the ethical nature back of all things corresponds to the nature of God, and so they tend to interpret religion as man's efforts to live like God.

Along side of the interpretation of Christianity in terms of our own experience, there are some of the attitudes that will help make Christianity survive in our country.

In the first place western Christians need to have the attitude of appreciation in approaching our civiliza-

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tion and idealism. They should not view it from the sand-hill of the superiority-complex. Superiority-complex makes an attitude of mutual appreciation difficult. It works against securing an open mind for the Christian message. If the superiority of the Christian message is not self-proving it is no use talking about it. If it is, talking is unnecessary. To base the Christian conviction on a superiority-complex is, therefore, in my judgment, to ground it on quick-sand.

In the second place western Christians should have the attitude toward our country found in the words of our altruistic philosopher, Motes, "Look on the country of others as on your own." Christ spoke, as made clear by the first chapter, from the economic level of the common people. If he called anybody to change their level of life he called to the rich to lower theirs. The Christian West is rich. It is probably impossible for them to come down, practically speaking. The western Christian movement, therefore, must definitely set out to raise the life levels of the peoples it seeks to influence. Here and there one gets hints of a socialistic revolution which in some of its aspects is anti-religious or non-religious. If religion is to count in this modern world it must meet this world need and overcome this world movement for an irreligious revolution.

In the third place the Christian Movement in our

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country must make its spiritual values and dynamic pre-  
 eminent. The universalizing love of Christ must be  
 its dominant driving force. Christ left no commission  
 to set up denominations. Loyalty to Christ conflicts  
 with loyalty to denominations. What Christians do in  
 China must be done for pure love of God and man.

Christians in China must manifest unity of spirit.  
 They must show this unity of spirit in their approach to  
 the great questions of life. They may disagree about  
 the nature and being of ultimate deity. They must,  
 however, show that faith is an integrating and not a dis-  
 integrating social influence.

Christian liberty, also, must be made more real.  
 Freedom of conscience and thought must be more than air-  
 castles. They must learn to think fearlessly together.  
 No intellectual formulas should hinder the free moving of  
 love. Whether Christians can always agree intellectually  
 or not they must always love. Mutual love for one an-  
 other and a dominating love for God will give power to in-  
 vestigate and experiment together. Thus can science  
 and religion work together.

In the fourth place the Christian movement must be  
 recognized as always aiming at the supreme values. China's  
 need at the present time is a human need, especially lead-  
 ers of high personality. All Christian effort must  
 aim first at producing ethical personalities. The Christ-

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ian movement must fight everything that debases men. It must aim primarily at leading men into vital experience of God.

In conclusion let me say that the survival of Christianity in China depends chiefly upon how the Christians, both the western and the Chinese, are going to interpret it so as to make it indigenous to our people, what they are going to emphasize as the supreme values, and what attitudes they are going to have towards our civilization and our present needs. China is a vast country. Under the strains I have just mentioned she is disturbing the world. When she, under the banner of loyalty to Christ, puts the strength of her idealism into the hope of and effort for a Christian civilization, she will help lift the world.



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